

JPRS 72025

11 October 1978

TRANSLATIONS ON EASTERN EUROPE
POLITICAL, SOCIOLOGICAL AND MILITARY AFFAIRS
No. 1595

EAST

EUROPE

DISTRIBUTION STATEMENT A
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Indexes to this report (by keyword, author, personal names, title and series) are available through Bell & Howell, Old Mansfield Road, Wooster, Ohio, 44691.

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BIBLIOGRAPHIC DATA SHEET	1. Report No. JPRS 72025	2.	3. Recipient's Accession No.																		
	4. Title and Subtitle TRANSLATIONS ON EASTERN EUROPE - POLITICAL, SOCIOLOGICAL, AND MILITARY AFFAIRS, No. 1595		5. Report Date 11 October 1978																		
7. Author(s)		8. Performing Organization Repr. No.																			
9. Performing Organization Name and Address Joint Publications Research Service 1000 North Glebe Road Arlington, Virginia 22201		10. Project/Task/Work Unit No.																			
		11. Contract/Grant No.																			
12. Sponsoring Organization Name and Address As above		13. Type of Report & Period Covered																			
		14.																			
15. Supplementary Notes																					
16. Abstracts The serial report contains articles on official party and government pronouncements and writings on significant domestic political developments; information on general sociological problems and developments in such areas as demography, manpower, public health and welfare, education, and mass organizations; and articles on military and civil defense, organization, theory, budgets, and hardware.																					
17. Key Words and Document Analysis. 17a. Descriptors																					
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17b. Identifiers/Open-Ended Terms																					
17c. COSATI Field/Group 5D, 5K, 15																					
18. Availability Statement Unlimited Availability Sold by NTIS Springfield, Virginia 22151		19. Security Class (This Report) UNCLASSIFIED	21. No. of Pages 61																		
		20. Security Class (This Page) UNCLASSIFIED	22. Price A04																		

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CONTENTS

PAGE

INTERNATIONAL AFFAIRS

- Details of Soviet Bloc Sabotage Missions Revealed
(Manfred Schell; DIE WELT, 11 Aug 78) 1

ALBANIA

- Need for Self-Reliance Stressed at Shkoder Conference
(Foto Cami; RRUGA E PARTISE, May 78) 5
- Need for Continuing Struggle Against Religion
(Pirro Lako, Sotir Robo; RRUGA E PARTISE, May 78) 23
- Better Dissemination of Publications Abroad Urged
(Petrut Sinani; BASHKIMI, 17 Aug 78) 33

CZECHOSLOVAKIA

- 'RUDE PRAVO' Carries CSSR-Benin Communique
(RUDE PRAVO, 21 Sep 78) 37
- CSR Minister on Reform of Workers' Education
(Milan Vondruska; HOSPODARSKE NOVINY, 8 Sep 78) 41
- Cultural Education in CSR Discussed
(Bedrich Guth Interview; RUDE PRAVO, 13 Sep 78) 44
- Former Stalinist Calls for Pluralism
(Arthur London Interview; EL PAIS, 20 Aug 78) 47

CONTENTS (Continued)

Page

EAST GERMANY

Dramatists To Criticize, Analyze Current Problems in Socialism
(Various sources, various dates) 49

West German Commentary
Status, Needs of GDR Dramatic Literature,
by Hans-Rainer John

POLAND

Shield-76 Training Objectives Described
(Editorial Report) 54

ROMANIA

Increase in Traffic Accidents Prompts New Driving Test
(ROMANIA LIBERA, 14 Sep 78) 55

INTERNATIONAL AFFAIRS

DETAILS OF SOVIET BLOC SABOTAGE MISSIONS REVEALED

Bonn DIE WELT in German 11 Aug 78 p 5

[Article by Manfred Schell: "The Saboteurs of the East Wait for Orders on D-Day: Moscow and East Berlin Work Hand in Hand"]

[Text] Betrayed secrets are not only of far-reaching importance to the enemy if he is on the defense. Even before that, they provide him with many opportunities for making use of misinformation and sabotage, including the crippling of nuclear installations, electricity and water works and food, ammunition and food depots. The list of installations in the FRG which could constitute targets for attacks by Eastern saboteurs is a long one.

In the public discussion of the scope and, especially, of the consequences of the treachery of spies--such as is now taking place in the case of the supposed agents Lothar-Erwin and Renate Lutze and Juergen Wiegel of the Ministry of Defense, who are being tried--this crucial aspect of sabotage is not dealt with fully enough.

Exposing preparations for sabotage by Eastern intelligence services is one of the most difficult tasks of the Western counterintelligence forces. The reason for this, specifically, is that potential saboteurs are selected especially carefully and prepared for their missions, and they do not carry out any conspicuous activities until D-day, which is the day they receive orders by radio telling them what to do. The first incidents giving rise to the suspicion that the Soviet Bloc--and particularly the Soviet intelligence services--were preparing sabotage systematically took place in 1957. At that time two men, Reincke and Ueberbrueck, were mangled in a house in Hamburg while handling explosives (they wanted to assemble bombs). Documents found and investigations provided indications that the two belonged to a clandestine sabotage network. This suspicion became a certainty when a man named Weise, from Hamburg, was arrested in Bremerhaven in 1963 on suspicion of espionage. Weise had made notes in the port on the unloading of American weapons. He confessed, revealing

that he was the head of a sabotage network. Weise led national security and counterintelligence officials to buried radio sets. A mistake in management by his employers had turned out to be fatal for him; they had yielded to his urgings and used him--the impatient saboteur who was asking for assignments--in the "related occupation" of espionage. That runs counter to established principles of the Soviet Bloc intelligence services.

Detected by Counterintelligence but "Not Seized"

By now, the security authorities of the West know more, from refugee reports, about political responsibility for sabotage missions and the latitude allowed to the sabotage sections in the headquarters of the Warsaw Pact countries' secret services, and, in particular, they know the pattern followed in making decisions to order the activation of specific operations. Among other things, the national security forces of the FRG succeeded in tracking down more than 10 potential saboteurs in important supply installations and other sensitive areas. They are all on a list, and in a case a critical situation developed they would be arrested. Until then, they are "not seized," as it is put in counterintelligence language, but continue to do their regular work in a reliable manner, so that they do not lose their jobs. This is done on the principle that a saboteur who has been detected as such scarcely constitutes a danger any longer, but if he is arrested one does not know who would take his place.

Because of the great danger of an escalating reaction, the Central Committee of the CPSU reserves to itself the right, in principle, to authorize the performing of sabotage in peacetime. On this subject, memoranda of the German security authorities state: "In critical periods and wartime, however, extensive sabotage activities, particularly against communications installations, supply facilities and selected military positions in support of tactical operations which are important to the overall defense effort can be expected at any time. The enemy intelligence services of the Warsaw Pact countries have personnel right now who have already been trained for this purpose. It should also be assumed that they have already introduced the equipment for sabotage operations."

In the intelligence services of the Soviet Union, three primary missions can be perceived in the field of espionage. One of these is the carrying out of sabotage operations against countries which are hostile to the Soviet Union. The demoralization of the population, the discrediting of the security services and disturbing relations with other countries are a part of this effort. The second mission is the organizing of leadership for the conducting of guerrilla warfare, incorporating antigovernment forces in those countries into that effort. The third mission is considered to consist of the assassinating or kidnaping of leading people in those countries. Because this spectrum of possible activities is such

a broad one, it is understandable that the Central Committee in Moscow reserves to itself the right to make decisions regarding the use of these resources.

The KGB [Committee for State Security] and the GRU [military intelligence service] of the Soviet Union have sabotage departments. In accordance with the way the work is divided up, the KGB is supposed to take action against civilian targets and the military intelligence services is primarily supposed to sabotage installations that are important militarily. The operational areas are divided up into sectors. Under that arrangement, the FRG, Norway, Austria, Denmark and the United Kingdom lie in one of those sectors. Thus, the saboteurs can prepare themselves intensively with regard to one country and the local conditions there. They receive training in which the political, social and, in particular, geographic conditions of the country in question are reproduced accurately. It has been the observation of the security services of the West that no saboteurs are recruited who are members of the communist parties in the countries where they are to be employed. They could be watched especially intensively by the local counterintelligence forces. Also, no agents are accepted for clandestine work who demand pay for it, because they are regarded as unreliable. Furthermore, as a rule, saboteurs cannot work in the target installation. That means that they do, indeed, provide information on sabotage possibilities from the locations where they work in important civilian or military installations, but they themselves are used somewhere else on D-day.

According to what is known in the West, the specific time period involved plays a significant role in Eastern planning with regard to the use of these sabotage groups. In periods of crisis, when it appears that war is possible, preparations for sabotage operations are carried to a point where they can be put into effect at any moment. Such special periods of time allegedly existed during the Cuban crisis, the occupation of Czechoslovakia by Warsaw Pact troops and the disturbances in Poland.

It is said that commandos are also to be infiltrated into the sabotage sector to which the FRG belongs during such periods. According to the information on hand, each sabotage group is made up of five or six members. Accomplices in the country where they are to be used prepare for their landing when ordered to do so by radio, and then they join them, adding their special knowledge. The saboteurs wear civilian clothing, and at that time they only carry light weapons. The equipment they are to use is already in the vicinity of the target to be attacked.

As a Krauss-Maffei Warehouse Clerk for the Ministry for State Security

Who are these accomplices of saboteurs? Aside from the saboteurs recruited in the target country, who have already been mentioned, they are chiefly the so-called legal residents--that is, the employees of embassies,

consulates, airlines, travel agencies and news agencies--in the target country. Approximately 170 such legal residences of the KGB were spotted in the FRG in the last few years. They not only help in infiltrating equipment but they also provide information on possible targets of sabotage operations. At the same time, there are indications that approximately 30 percent of all espionage assignments that have been detected simultaneously incorporated the aspect of reconnoitering for possible sabotage operations. An example will demonstrate why this is suspected. A man coming from Czechoslovakia got a job with the BMW [Bayrische Motorenwerke A.G.] plant in Munich. While he had been visiting relatives in the GDR, he had been put under an obligation to do intelligence work. After having carried out several assignments, he was told to apply for a job with the Krauss-Maffei firm in Munich. As a warehouse clerk, he sent films and samples of materials used in making armored vehicles (Leopard tanks) to the MfS [Ministry for State Security] in East Berlin. Later on, he was detected and sentenced to 20 months in prison. The counterintelligence service suspects that some of the assignments given to him were concerned with the preparation of sabotage operations directed against that armaments-industry enterprise. That conclusion is admissible when one considers that the man passed ground plans of the enterprise and lists of firms making deliveries to it to the MfS, too.

An important role in the East's effort to locate important targets is played by the Soviet military missions in Frankfurt/Main, in Buende and in Baden-Baden. The members of these military missions and their families are, in fact, subject to German law in principle, but they have special regulations, such as those concerning the inviolability of offices and living quarters. Their couriers have immunity. The types of information on which these missions concentrate are primarily military command centers, special NATO ammunition dumps, dams and troop movements. Last year, more than 1,000 trips by members of these missions were recorded. In many cases, they trespassed in restricted areas.

There were special activities by the Soviet military missions during the Berlin crisis in 1961 and in 1968, before and during the march into Czechoslovakia by Warsaw Pact troops. At those times, they are particularly interested in armored formations of the West German federal armed forces in the Bayerische Wald, troop movements by American formations and traffic of ships in northern German ports. Shortly before the occupation of Czechoslovakia, the families of the members of the missions went to the GDR under the pretext of wanting to go there "on vacation." Similar activity was recorded 2 days before the beginning of the Yom Kippur War in the Near East in 1973. The families of the Soviet military advisers left Cairo and Damascus.

The Soviets display no scruples in their information-collecting work in the western part of Germany. Two officers tried (in vain) to obtain 1:25,000 maps of a NATO airfield at the Koblenz Surveying Office.

ALBANIA

NEED FOR SELF-RELIANCE STRESSED AT SHKODER CONFERENCE

Tirana RRUGA E PARTISE in Albanian May 78 pp 31-47

/Paper by Foto Cami: "The Technical and Scientific Revolution -- A Component Part of the Socialist Revolution" passages between slant lines printed in boldface/

/Text/ In the framework of the execution of the tasks assigned by the party for extending the technical and scientific revolution, the Shkoder District Party Committee on 26 and 27 April 1978 organized a scientific conference at which Comrade /Foto Cami,/ first secretary of the committee, deleivered the following paper: "The Technical and Scientific Revolution-- A Component Part of the Socialist Revolution."/

We are publishing a detailed summary of this paper.

Developed on the basis of the policy and ideology of the party, the technical and scientific revolution in our country progressed and scored great achievements in all fields of life. The magnificent successes achieved by our people under the party leadership for the building of socialism and the defense of the fatherland are also closely tied with the development of the technical and scientific revolution.

The multilateral economic, technical, cultural and scientific development speaks for the great progress made by our country as a result of the revolutionary overthrow which was carried out through the establishment of the people's government and the replacement of the old relations with the new socialist relations in production. "It is the correct line of the party and of its undivided leadership, it is our social and economic system," Comrade Enver Hoxha pointed out, "that have also opened broad roads for the development of the technical and scientific revolution."

/The technical and scientific revolution--an urgent necessity of the time/

The reasons that today dictate this urgent necessity and make it possible to expand the technical and scientific revolution are internal, external, economic and political.

Today we live in new international situations which require that we should also see our tasks for developing the technical and scientific revolution in harmony with them. New factors, such as the emerging into the stage of the new opportunistic trend, are now added to the entanglement of the present international situation. To the imperialist-revisionist blockade and encirclement, and to the world economic and financial crisis. These situations demand that today more than ever we must strongly rely on our own forces and that we must plan, build, create, and produce everything needed for the development of our people's economy and culture by ourselves. Circumstances are such that we cannot expect anything from others. Under these conditions the principle of relying on one's own forces is of great importance and is presented as an imperative task of the time.

Now not only the economy, but also the entire life of our society, have reached such a level of development that they cannot be successfully organized, managed, and developed without relying on the results of progressive science and technology. "The present level of development of the country and the great tasks facing us," Comrade Enver Hoxha stressed at the 7th Party Congress, "demand that /the scientific studies and research be converted into a general method that might penetrate and lead every work, and that might effectively assist in solving the present and long range problems of the construction of socialism and of the protection of the fatherland."/ (Enver Hoxha, "Report to the 7th Congress of the Albanian Workers Party," p.181-182).

It is known that our economy has been developed and is being developed by combining the two roads: the road of extensive development with the road of intensive development. This path will also be pursued in the future by harmonizing them better and better and by giving priority to the factors of intensive development. However, the utilization of the factors of intensive development cannot be achieved without relying strongly on progressive sciences and technology, without knowing and applying their results in life.

There are, in general, the circumstances which present the expansion of the technical and scientific revolution as an actual and imperative task. But now we also have real and great possibilities for giving a rapid push forward this revolution. Today we have a very powerful material and technical base so we can assign greater projects to ourselves; we have an entire army of skilled cadres and workers capable of taking great tasks upon themselves and of executing them; we have discovered and put into utilization various important underground resources; we also have a richer experience in the field of organizing and managing production. It is a fact that, as a result of the knowledge gained at schools and in life, and as a result of the material and technical base which we have, our people are in the position of solving by themselves many complicated problems regarding the development of the national economy and culture.

Shkoder District also has great opportunities for developing the technical and scientific revolution. We have a strong machine base with the help

of which we can produce and regenerate not only many spare parts, but also complete machinery and equipment. Our district has more than 1900 higher specialists in various branches, including 310 engineers, 215 economists, and 256 agricultural specialists. In addition to the state library there are 10 other libraries in operation with regular librarian service, such as that of the Pedagogical Institute, the corn station, the zootechnical center, the electric wire plant, the timber combine, and so forth, which possess a rich supply of technical and scientific literature.

It is as a result of this base and of these opportunities that many important things for the economy have been planned, built, and solved by Shkoder District with its own forces. Let us especially mention the production of the hybrid corn seeds from the corn station which now meets the needs of the country, cutting off imports from abroad; the construction of the chassis for the articular type inter-urban and urban buses and of the cabins for trucks and tractors by the vehicle workshops, thus solving an important and profitable problem for the economy; the production of complete factories for corn grinding and seeding and of various machinery for the processing of grain by the grinding machine workshop; the production of various types of complicated cables for the needs of the economy and of defense by the wire plant, reducing their import from outside; and the setting up of many lines for the production of hundreds of new articles by the various enterprises of the district.

All these speak for the great reserves and opportunities which Shkoder District possesses for making its contribution to the expansion of the technical and scientific revolution.

/The place and role of the technical and scientific revolution/

The most important characteristic of the socialist revolution, which distinguishes it from all the other revolutions in history, is the fact that it does not end, but only begins with the taking of political power and develops as an uninterrupted revolution until the achievement of the complete and final victory of communism on world level. From this point of view the entire construction of socialism, and later of communism, is nothing else but a process of the development and of expansion of the revolution in all fields, political and economic, ideological and cultural, and technical and scientific, always adhering to the line of the masses and the class struggle. "Socialism," Comrade Enver Hoxha has said, "triumphed through the revolution and we will also go to communism through revolution."

It is important to correctly understand the position which the technical and scientific revolution occupies in this complexity of development of the socialist revolution and its relationship with the revolution in the other fields of social life.

First of all, the technical and scientific revolution deals with the development of the producing forces and aims at the complete building of the technical-material base of socialism and, later, of communism. From this viewpoint it is a component part of the socialist revolution, of the entire work and struggle being carried out for the construction of socialism and communism. By developing the producing forces of society, the technical and scientific revolution becomes a major factor for perfecting the whole system of the relations in production which, after all, depend on the level and character of the producing forces. Through the relations in production, the technical and scientific revolution is also influential over the superstructure of society which, as is known, is determined by its economic base. In this manner the technical and scientific revolution exerts broad influence over the entire material and spiritual life of society. Because of this great role of the technical and scientific revolution, however, one should not come to the erroneous conclusion that now everything is contained in this revolution and, therefore, neglect the expansion of the socialist revolution in the other fields of life. Marxist philosophy is not a common materialism, but a dialectical materialism which also admits the great active role of the superstructure over the economic base, and of the economic base over the producing forces. As a matter of fact, in socialism, as a system which is not born and does not develop spontaneously, the role of the subjective factor, the role of the superstructure, increases in an uncomparable manner in the development of the entire life of society.

Therefore, by fighting every manifestation of subjectivism and voluntarism, the party has consistently adhered to and adheres to the dialectical materialistic concept that the objective factor, the social existence, and the conditions of the material life of society are primary, but that the subjective factor and the policy and ideology of the party and of the proletarian state must have priority and must always be placed in the foreground. The implementation of the political revolution always remains our basic task because it deals with the problem of the defense, consolidation and perfection of the state of the dictatorship of the proletariat which remains the basic issue of the proletarian revolution also for the working class that has overthrown the bourgeoisie and is in power. This is linked with the fact that, in whatever form and field it might be developed, the class struggle, after all, deals with the matter of the political power and, as long as the class struggle continues during the entire period of the transition from capitalism to communism, the issue of power remains the basic issue of all this period.

As shown by the bitter experience of the Soviet Union and the other countries, where the revisionists have usurped power, the vanguard of the political counterrevolution in these countries is the dissemination of bourgeois ideology. Revisionism is nothing else but a masked manifestation of bourgeois ideology in theory and practice. Therefore, the struggle in the ideological front for leading the socialist revolution in this front to the end, for the revolutionary class education of the workers, communists, and cadres, is another major task in the struggle between the

two roads--socialism and communism. It is for this reason that our party has stressed that without assuring the complete victory of the revolution in the political and economic fields cannot be assured and guaranteed.

Likewise, the development of our society toward socialism and communism also directly depends on the perfection of the economic relations of the people on the correct revolutionary path. These relations are not only the decisive factor that propels the development of the producing forces and of the technical and scientific revolution, but also the factor for the revolutionary education of the people, because it places the people into such social and economic conditions that they will not degenerate into bourgeois and revisionist elements, but will always remain proletarian revolutionaries.

The bourgeois and revisionist ideologists distort these links and relations. According to them, today science and technology have assumed such an importance that they determine the entire development of production and of social life. "It is not the revolution of Marx and Engels that transforms the world, but the radical influence of today's technology," the bourgeois ideologists say; whereas, according to the revisionist "theoreticians", "social progress in the era of the stormy technical and scientific revolution depends on scientific research." At the foundation of these theories stands the old theory of the producing forces unmasked in time by Marxism-Leninism and rejected by life itself. The aim of the bourgeois and revisionist ideologists is, through this theory, to hinder the outbreak of the socialist revolution in these countries where the producing forces are backward because, allegedly, the material conditions are not ripe; whereas, in those countries where the producing forces have achieved a high level of development, there is no need for the revolution because, allegedly, they make their own way to social progress.

Just as distorted and harmful are the theories disseminated by the revisionists of the former socialist countries; according to them, the establishment of the new relations in production, especially the establishment of social ownership over the means of production, allegedly solves all the problems by itself, overcomes all the conflicts, and automatically leads to the development of the technical and scientific revolution, to the creation of the new superstructure, to the education of the new man, to the development of socialist democracy, and so forth. This paves the way for spontaneity in the development of socialist society, thus denying the great active role of the subjective factor.

/The ideology and policy of the party stand at the foundation of the technical and scientific revolution/

"The technical and scientific revolution in our socialist country," Comrade Enver Hoxha said, "does not aim at just any kind of development of the material elements of the producing forces, of science, and of technology,

it aims at a development that might be in harmony with the ideology and interests of the working class and with the development and perfection of socialist relations in production on the revolutionary road." This means that the political and ideological guidelines of the party must be the basis for the technical and scientific revolution, because what distinguishes the technical and scientific revolution in socialism from the one that develops in the capitalist and revisionist world is the fact that in our country this revolution is led by the ideology and policy of the proletariat and is carried out under socialist social and economic conditions. As a result, its objectives and consequences in socialism also radically differ from those existing in the capitalist and revisionist world.

In the conditions /prevailing/ in the capitalist, bourgeois, and revisionist countries, modern science and technology are a means of increasing the exploitation of the workers and of increasing the profits of old and new bourgeois. Here technical and scientific process excessively increases the intensity of work and leads to the rapid destruction of the labor force. On the one side it develops the creative forces, the intellect, and on the other, it develops mental degradation, the cretinism, which is imposed on the workers who are converted into appendages to machines; it leads to the mass ruin of the small producers. In these countries the great creations and discoveries of man's mind are used for the extermination of the people in the aggressive wars; and the technical and scientific is, in fact, turned against the working people.

In the socialist society, science and technology serve the development of the socialist economy, the defense of the socialist fatherland, and the improvement of the wellbeing of the people; they serve the improvement of the working conditions, the gradual liquidation of heavy physical work and later on of all unskilled work, the comprehensive development of man, the narrowing of the gaps between mental and physical work and between city and village, and so forth.

Speaking about these great changes, which the relations between sciences and culture on the one hand, and between man and society, on the other hand, undergo in socialism, Lenin said: "Before the whole mind of man, all his genius, created exclusively to give the best of technology and of culture to a few, and to take away from the others the most indispensable --education and development. Whereas now all the marvels of technology, all the achievements of culture, will become the riches of all the people; and never at any time from now on will the mind and genius of man be converted into means of violence, into means of exploitation" (V.I. Lenin, "Works", Volume 26, p. 537).

So that the technical and scientific revolution might be guided by the ideology and policy of the party it is necessary that, /first/, in our studies and research we rely on the only general theory and scientific method, that is, Marxist-Leninist philosophy. Strong reliance on Marxist

philosophy, always consistently assimilating and executing it, Comrade Enver Hoxha said, has been and remains an indispensable condition for the development of science and technology on the correct path to keep from falling into idealism and technocracy along with all their consequences.

This recommendation of Comrade Enver Hoxha assumes a great importance, especially today when the bourgeois and revisionist ideologists are making efforts to present the technical and scientific revolution as something that is sweeping away the distinctions between classes and systems and, consequently, the borders between the opposing ideologies, and that, allegedly, is leading to the liquidation of the ideologies. "The distinctions between capitalism and socialism," a well known American publicist writes, "cease being ideological, and are more and more becoming administrative and technical." And, the PRAVDA scribblers, echoing this thesis, write that "the field of science and technology is the major battlefield between socialism and capitalism." Marxism and life itself have unmasked and rejected in time the theories of the disideologization of social life. "Let the scientists say what they want," F. Engels wrote, "philosophy rules over them. The matter is only whether they want to be ruled by a bad philosophy of fashion or to be led by a form of theoretical thinking based on the knowledge of the history of thought and its successes" (F. Engels, "Dialektika e Natures") (Dialectics of Nature) p. 242).

/Second/, in the development of the technical and scientific revolution we must consistently adhere to the class struggle. The issue is that, just as any other process, the development of the technical and scientific revolution is carried out through the struggle against the intellectualistic and technocratic, and conservative and bureaucratic concepts, against departmental and local trends, against the pursuit of fame and personal profit, against routine and the various delays, and so forth. Now that the expansion of the technical and scientific revolution is presented with strength, the struggle against all foreign concepts and practices, Comrade Enver Hoxha advises us, must be raised to a higher level by criticizing and condemning any indifferent, liberal, and conformist attitude.

/Third/, in the development of the technical and scientific revolution we must consistently execute the line of the masses. The very fate of the technical and scientific revolution in socialism depends on the correct understanding and execution of the line of the masses. Therefore, it is requested that we must further expand the work we have done during these past years so as to remove science from the walls of closed laboratories, or from the boundaries of narrow plots, and to spread them into plants and factories and into agricultural enterprises and cooperatives, enlisting into these works not only all the specialists, but also the talented masters and advanced workers. The issue is that science and technology must not remain the monopoly of only some people or of the institutions, but that we must make them the concern of all, the work of the broad working masses.

In this regard, it is essential to struggle against the manifestations of megalomania and of intellectual arrogance, against any manifestation despising and underestimating the creative thinking and abilities of the masses. The study, perfection, and dissemination of the progressive experience of the working masses today also is one of the most fundamental roads to the development of the technical and scientific revolution.

/Fourth/, the expansion of the technical and scientific revolution requires the correct coordination of the forces struggling against closed scientific research work, against work in the pursuit of personal fame and glory, and against any manifestation of bourgeois and petit-bourgeois egoism and individualism. Therefore, the spirit of collectivism, cooperation, and reciprocal assistance, considering every creation, invention or rationalization as the common property of the entire collective, must characterize our people. Of great importance in this direction is the execution of the recommendations given by Comrade Enver Hoxha at the third Plenum of the Party Central Committee in 1967--that every creative thought and initiative must, from the beginning, become the subject of discussion in the collective, and must be perfected, and advanced by the united creative forces of the entire collective.

Undoubtedly, the individual thoughts and efforts of everyone have great importance; they are esteemed by the party; but they assume a social value only when they are merged with the thoughts and efforts of the collective, when they are inspired not by the desire to be noticed, to demonstrate the name and the firm or to have a picture taken, but by the high intention to serve the people, the fatherland, and socialist construction. This is the real moral encouragement, the motive which should guide everyone in his creative work. This also is the real road to be pursued by everyone to affirm and consolidate his true revolutionary personality and dignity.

Cooperation among the creative forces for the development of the technical and scientific revolution today becomes even more essential when the task is presented for designing and building on our own, hydroelectric power stations, factories, and plants, for undertaking complex studies on petroleum and other useful minerals, and for producing spare parts, machinery, and complex equipment, and so forth. Today these great works cannot be carried out by particular and isolated individuals, but by whole collectives with a coordination of forces not only on the enterprise and district level, but also on the republic level. On the other hand, the twofold process, of the great differentiation of scientific knowledges and of its integration, absolutely requires the close cooperation of many specialists and scientific disciplines. The time has gone when the scientific and technical inventions and discoveries were the product of the mind and desires of the enthusiasts and of people with special talents. In our time, as a rule, scientific studies and research are beyond the reach of particular individuals; they need entire collectives of specialists. Therefore, let us advance the experience gained through collective

and massive experimentation in harmony with the level achieved in our dynamic development.

/Fifth/, in our work we must always bear in mind the fact that the development of the technical and scientific revolution in socialism serves at the same time both the increase of production and the improvement of its quality, the increase of labor productivity, and the reduction of production costs, and the easing of man's work and the enrichment of this work with as many elements of the creative mental work as possible. This means that in the development of the technical and scientific revolution we must take into consideration not only one aspect, the economic aspect--the profit, but also the other aspect, the humanitarian aspect--the human being. The only criterion in the introduction on the new techniques and technology in production in capitalism is profit, the economic advantage; whereas, in our country, undoubtedly, it is required that working conditions be improved and the manual labor of the human being be lightened. Therefore, in our studies and research we must try to find not just any kind of technical and technological solutions; we must find the most advanced solutions so as to satisfy, in the best way possible, the two basic requirements for technical and scientific progress in socialism.

/For a broad conception of the content, projects, and tasks of the technical and scientific revolution/

The party assigned the task of the creation of a deeper understanding of the content of the technical and scientific revolution and the setting of more precise objectives, which the development of this revolution must achieve in the various branches and sectors of the economy. This is because, without denying the great progress made so far in the development of the technical and scientific revolution, there have also been shortcomings and weaknesses both in the matters concerning the thorough understanding of its content and in the concrete conception of its tasks, as well as in the matters of work organization and in the practical guidance of the revolution.

Comrade Enver Hoxha draws attention to and criticizes two narrow understandings of the content of the technical and scientific revolution which have been noticed in the actual work of some cadres and state economic organs on some occasions. One narrow understanding is that which confines the technical and scientific revolution only to the field of the economy, neglecting the other fields of life in the country, that is, education, culture, health, defense and so forth. Another, even narrower conception, is that which reduces the technical and scientific revolution in the economy to some branches and sectors, especially to those of the machine and chemical industries or to some problems of agriculture.

In the broad understanding of the world, the technical and scientific revolution means that progressive science and technology must be introduced everywhere, in all fields of social activity; it means that the whole

development of life of the country must rely on scientific bases, and that scientific and research studies must precede every work. In this meaning the expansion of the technical and scientific revolution assigns tasks not only for the cadres and workers of the various branches of the economy, but also for those of all the other sectors of the non-productive sphere.

Seeing and treating the technical and scientific revolution in all its broadness, as a component and inseparable part of the entire work carried out for the construction of socialism, it is essential that its projects are correctly determined. /"Without clear projects."/ Comrade Enver Hoxha continued, "are found synthesized in the general line of the party for the construction of socialism, in the economic policy, and in the present and long range plans for the economic and cultural development of the country."

This means that in determining the current tasks of the technical and scientific revolution for each branch and sector of the economy and culture, we must be guided by the directives of the 7th Party Congress; and the studies, research, inventions, and rationalizations must directly serve the completion of the tasks of the sixth five-year plan. However, as Comrade Enver Hoxha stressed, along with the concern for solving the tasks that help execute the five-year plan, which currently should take priority, the problems of the future, the opening up on long-range prospects and, especially, the problems of the new five-year plan for 1981-1985, also demand particular attention. The drawing up and fulfillment of the coming plan, entirely relying on our forces, require that we all properly study and determine the long range development of the various branches and sectors of the economy and culture, the roads which we must pursue, and the measures which we must take for the realization of these new projects.

In our plans for the expansion of the technical and scientific revolution there are and there will be longer term studies and research for a long range period of 10-15 years, such as those for the development of livestock and fruit tree growing, the development of mountain areas, the scientific treatment of the soil, the mineralogical structure of the alps or the finding of work for the working people whose number increases every year, the development of education or the protection of environment, and so forth. Likewise, scientific forces from our district will also be enlisted in some studies of the nomenclature of the government and the central departments.

In the framework of these tasks, Comrade Enver Hoxha draws attention to the fact that some basic guidelines of the development and expansion of the technical and scientific revolution must always be taken into consideration; these include problems of electrification, mechanization and automation, utilization of chemistry, and of the execution of the new technological processes, as well as the problems of the social organization of work and production, which deal with concentration, specialization, and cooperation, and so forth, which must be conceived scientifically in all their broadness and in harmony with the level of development and with the

conditions of encirclement under which we work and struggle for the construction and protection of socialism.

First of all the task is presented for the expanding of the mechanization of work and production processes so as to shift everywhere to production and work with machines, and to replace manual work with machine work. The attention must be concentrated especially on some sectors, such as mining, construction, and forest exploitation, on the various operations in agriculture and livestock-raising, on some enterprises where artisan forms and methods prevail in production such as the artistic metal and reed-straw enterprises, and so forth. Particularly disturbing is the situation with the sowing of tobacco, vegetables, and other agricultural crops, which are sown by hand and are spread in large areas.

A very important problem is the increase of production of the means of work and, especially, of work machines. This is because in the overall production of the means of production the specific proportion of the production of the means of work is still small, about 14 percent. This requires that the machine bases, along with their main task for producing spare parts and for maintaining the existing producing capacities, must shift to the broad production of complete machines and equipment, just as some concrete tasks have been established for the "Drini" plant, the grinding workshops, and so forth, in our district. Now that we are also doing our ferrous metallurgy at the metallurgical combine in Elbasan, new prospects are opened to shift to a higher stage of the socialist industrialization, into the broad development of the machine building industry by making better utilization of the powerful machine base which we have.

Great tasks face us regarding improvement and modernization of technological processes by introducing new physical, chemical, and mathematical methods, and so forth. Now we have some scientific centers in the country, such as the Institute for Nuclear Radiation and the Electronic Calculation Center in Tirana, which are working to introduce physical and mathematical methods in production. It is a fact, however, that so far in our district these methods have not found broad application in production. This happens because on many occasions the production specialists do not know these methods and, therefore, they do not know how to evaluate and to execute them. Chemistry has an even broader field with regard to the improvement of the technological processes. Utilization of chemistry in production both in industry and agriculture is one of the important fields of development of the technical and scientific revolution.

At the present time, conditions have been created to start work for the automation of work and production processes. In our economy we have various automatic machines imported from abroad. We must produce these machines in the country beginning with the simplest ones.

Our country, although a small country, has great natural resources. The party assigns the task not only to discover, utilize, and export them as

raw materials, but also to process and save these great resources. In these fields there is room for scientific studies and research both on the part of the geological and mining enterprises and on the part of the other enterprises which process or utilize these minerals and sources of energy.

The other important task in this field is the rational evaluation and utilization of the other raw materials which are found in nature, starting with timber, willow thin stick, and the various kinds of straw, shells, and flowers, and so forth, without mentioning here tobacco, wool, sun-flower, and the other agricultural products used as raw material for industry. The utilization of all these local materials, as shown by the practice of the artistic enterprise and of the reed-straw enterprise, is of interest for the economy, both for increasing internal production and for export, and for providing work for the people.

Likewise, we have great reserves in the maximum utilization of the so-called "waste" and "scraps" of production which, even in our district, are not few. Something has been done in this direction; but what our research and studies must achieve in this field is that nothing should be wasted; everything should be converted into good material, into utilizable assets.

Many raw materials and new materials, which are not found in nature, but which are created through chemical synthesis, are being introduced in present day production. In this field there are great tasks facing not only those enterprises which are specialized, such as the various chemical enterprises, but also the other enterprises; especially great efforts should be made on the part of all so as to produce locally the raw materials and materials which are imported from outside the country and which have great weight in our imports.

The saving of raw materials, materials, and resources of energy, in order to obtain the maximum of useful products with as little material expenditure as possible, continually maintaining and improving quality, is a very great problem connected with the norms of their utilization which, on many occasions, we have not studied technically and which conceal great reserves in themselves. This is another broad field for scientific research and studies by our specialists and workers.

/"The Party,"/ Comrade Enver Hoxha said, /"has stressed more than once that agriculture, as the basic branch of our economy, is an important field requiring that the technical and scientific revolution be further developed and extended."/ As everywhere else, here too, achievements are great, but also the problems and tasks are even greater. The main directions of our work in this field are studies and research for the scientific treatment of the soil (systematization, working, fertilization, irrigation, soil circulation, and so forth); for the production of selected seeds and hybrid seeds for all the field crops, especially, for the bread grains, but also for industrial crops, vegetables, and fodder, and so forth, in which we are

far behind; for the improvement of livestock breeding and the increase of the fodder base for livestock; for the mechanization of work processes and services in agriculture, fruit tree growing, and livestock, and so forth; for the protection of animals and crops from various diseases and pests; for the expansion of specialization and cooperation; for the development, at a more rapid pace, of mountain areas; and so forth.

Another very broad field for the expansion of the technical and scientific revolution also is the organization and management of work and production.

Today the problems of this field have assumed a great importance with regard to the increase of labor productivity and production. The main thing in these problems, Comrade Enver Hoxha advises us, is the surpassing of the artisan stage. This is because in practice on many occasions we encounter conflicts between the new progressive techniques and technology and the artisan forms and methods of organization and management of production.

The overcoming of artisan concepts and practices in the field of organization of production, besides other things, requires that we introduce methods in series or chain lines more broadly, but always bearing in mind the conditions of our country and the demands of internal and external markets, in order not to produce stockpiles as has been done on some occasions; it demands unification and standardization of products, spare parts, and equipment on the part of the machine, food, footwear and garment, and construction material industries, and so forth; and it demands the perfection of specialization and cooperation in production both in industry and agriculture.

The tasks facing us in the field of work organization, for overcoming artisan concepts and practices, are many and deal with the perfection of the setting of work norms and, especially, with the setting of technical norms which are low; with the reduction of the temporary work disability which is high, particularly, in the enterprises of light industry and the food industry, and so forth; and with the elimination of unjustified absences and numerous interruptions in work which are caused by shortcomings in supplying, the interruption of electric energy, and the other factors dealing with the large and small organization of labor.

The overcoming of artisan concepts and practices in the field of management requires the radical improvement of the work method in general and of the work method for the organizing and pursuing of the problems of the technical and scientific revolution in particular. Of major importance here is the matter of the correct evaluation, with all necessary seriousness, of scientific study and research work. We stress this because this work is underestimated and is not taken into consideration by some cadres and communists. This is shown in the lack of organization of this work, in the fact that a good number of the people entrusted with this work are among the most inefficient, and in the means invested which often are

minimal. Time has come for a radical turn in this direction, for a better evaluation, organization, and management of scientific studies and research, and for the revitalization of the work of the scientific councils and nucleuses, of the technical and technological bureaus, and of creative thinking in general.

For this purpose a series of concrete measures have been established in all the links of management of the economy for the planning and organization of the scientific research work, for the expansion of the technical and scientific revolution. The essential thing is that all these plans, of whatever link they might be are a component and inseparable part of the state plan. The plan for economic and cultural development and the plan for extending the technical and scientific revolution compose a single plan, the sole state plan. Therefore, the plan for extending the technical and scientific revolution is legally required to be executed just as the plan of economic and cultural development is.

However, while setting and executing these plans, which now are drafted by all the various units and institutions of the state organs, it is essential to show particular care not to place the technical and scientific revolution in bureaucratic frames. Just any broad movement of the masses, the technical and scientific revolution will die away if it is placed in such frames. Therefore, it is essential that everything is not restricted to those matters which have been decided and planned; the initiatives of the masses and their creative thinking must be broadly developed; and the revolutionary movements and actions, and the spirit of innovation, inventions, and rationalization, must be boosted and encouraged so as to create and produce also other things, always for the sake of our socialist development, and with economic profit, by giving priority to the planned tasks.

/Education and training of workers--a major factor for moving the technical and scientific revolution forward/

With regard to the development of the technical and scientific revolution, Comrade Enver Hoxha said, "we must not forget for a moment the human factor, the major and decisive factor. Therefore, we must work so that the individual is educated, specialized, and skilled politically, ideologically, and technically" (Enver Hoxha, "Report and Speeches 1967-1968." p 263).

First of all, in principle, this problem must be clarified because, as a result of the great development and improvement of present technology, many kinds of "technical" and "technological" theories have been developed and disseminated. The aim of these theories is to deny the decisive role of man, of the working class, and of the working masses in the process of production and in the entire development of society; to justify that specialists, technicians, and men of science must be placed in the management and guidance of production, of state, and of the entire society; and to reject the revolution of the proletariat by replacing it with the

technical and scientific revolution which, allegedly is bringing by itself such changes in the life of society that they are closing the gaps between the two systems and are leading toward a society which would no longer be capitalist or socialist, but a new industrial or post-industrial society, as the bourgeois and revisionist ideologists call it.

It is clear that these theories are in the service of capitalism and revisionism. In reality, no matter how much the role of technology increases, and no matter how much mechanization and automation of production expand, the people have been and will remain the basic producing forces of society. The people are the ones who create machines, who schedule their work, who manage, control, maintain and perfect the machines. On the other hand, as a result of the great qualitative changes it carries out in the producing forces in the capitalist world, the technical and scientific revolution further extends the basic conflict of capitalism between the new producing forces and the old capitalist relations in production, and prepares the material conditions for the socialist revolution of the proletariat, but does not replace this revolution. It is not technology nor the technocrats, nor the technical and scientific revolution, but the people, the class struggle, and the socialist revolution of the proletariat that leads to the revolutionary transformation of society on socialist and communist bases.

"The first producing force of mankind," Lenin said, "is the worker, the working people." The human being is a decisive factor not only in production and in the defense of the country, but also in all other fields of life, therefore, also in the development of the technical and scientific revolution itself. This role of the human being, however, depends, among other things, on two main factors: on his consciousness and on his education and culture and vocational-technical abilities. These two aspects are closely connected and inseparable, just as policy and ideology, on the one hand, and profession and specialization, on the other, are closely connected and inseparable. In this reciprocal bond between policy and profession, however, priority is always given to policy.

Therefore, also in preparing and educating the people, especially now that the party strongly presents the question of improving the technical and vocational skills of the cadres and the masses for the mastery of science and technology, we must not forget and must not neglect their ideological education and training. But, placing their ideological education and training in the foreground, those concepts and practices which lead to the weakening of the efforts for improving the technical and vocational skills of the cadres and working people must be fought. Today this is required by the technical and scientific revolution itself, whose expansion cannot be comprehended and realized without people who are skilled and capable scientifically and technically.

At the third Plenum of the Party Central Committee, held in November 1977, it was stressed that the question of skills, especially of the cadres and

the intelligentsia, is hampered by some erroneous concepts and practices, such as empiricism and the manifestations of self-satisfaction and megalomania.

Empiricism is observed in those cadres who, relying on the knowledge gained in practice, manage according to a formal routine, deal with the problems which are brought to them, do not study and generalize, and read little; books and science are superfluous and unnecessary things for them. These comrades not only cannot stimulate production, but also, sooner or later, will become obstacles to our progress. Some other cadres, specialists, and technicians suffer from self-satisfaction and megalomania. These people believe that, by finishing a school, college, or course, they have learned and know everything, just as if they do not need to study any more and to learn further. They forget that science and technology develop continually and, he who does not pursue them, remains behind, just as some of these people, who boast only of the past or of what they learned at school, have remained behind.

Another wrong concept, which is observed more in some agricultural working people and in some workers of various profiles, is the following: "What do we need school for," "we are workers and farmers; those jobs can be done without school and great culture." These people do not understand that school, knowledge, and culture are needed for any kind of work and that they also provide opportunities for a more skilled work; that our society needs as many schooled and educated people as possible; and that school and knowledge are needed not for salaries and positions, but for a greater development of the intellect so that the tasks are always better fulfilled.

With regard to the question of skills of workers and of the mastery of science and technology it is required that we bear in mind not only the current needs, but also the trends towards development. The party and the state have created a whole system of schools and courses with and without interruption of work for the training of cadres, specialists, and workers in general. The third Plenum of the Party Central Committee, that was held in November 1977, assigned a series of tasks for improving our work in all the links of this system. What is requested of us now is that we analyze and concretize these tasks in the conditions of our district and of each work and production center.

First of all, school plays a particular role, as the main hearth for the comprehensive formation of the new generation and the training of cadres and specialists. Now we have a broad network of schools of the various categories and profiles extended to the whole district. Our task is to assure as broad a participation as possible of the youth and workers in these schools with or without interruption of work because, in some of them, such as in the continuation of the 8-year schools, without interruption of work, the agricultural middle schools with interruption of

work, and the middle schools of general education, the established quotas are not regularly fulfilled.

The improvement of the quality of work in school and its closer connection with life, production, and defense is a great and continuing problem. The studies and research in this field must lead to the perfection of the educational system, of the schedules, and of the teaching methods by harmonizing the three basic components of our school better and better, and by always bearing in mind the requirements of the country's development and of general technical and scientific progress.

Just as in the entire country, in our district also, we have an organized system for the mass training of workers and cooperative members through various courses. Nevertheless, there are thousands of these workers engaged in work processes of higher categories than the level of their skills. On some occasions, these courses do not operate regularly; they are not managed by the most capable people we have; and there are gaps in their work schedules. It is the task of the basic party organizations to examine this work with a critical eye and to place it on more sound organizational and technical-scientific bases both in the city and village.

In this framework it is required that we further improve the entire propaganda of production, which should precede every work process that is carried out, and revitalize and better utilize scientific conferences and sessions, seminars on experience gained, scientific analyses, and the technical-scientific information in order that the objectives, tasks, and roads for achieving them might be clarified.

Of great importance especially are the stimulation and encouragement of the efforts of cadres, specialists, and all the working people aimed at individual study. These efforts, however, are still few, as a matter of fact, even on the part of the cadres and specialists with higher education. This is also shown in the fact that our district does not have a good record in the cash sales of books and the expenditures for books per capita. The number of readers of technical-scientific literature is also small. There are fewer agricultural specialists who read and study. It is for this reason that many cadres, agronomists, and zootechnicians, engineers and chemists, and economists and finance workers have remained behind and do not properly respond to the tasks of time. The time has come to think seriously about their re-training by finding more appropriate forms for it. Our people, Comrade Enver Hoxha teaches us, must be continually elevated politically, ideologically, technically, and scientifically in order to transform nature, transform the means of production, so that they might serve them to properly master the laws of nature, and to utilize these laws for the good of mankind. In this way we will construct socialism rapidly, well, and with as few expenses as possible, and with our own forces.

The problems of the technical and scientific revolution are many and complex of a political and ideological, economic and technical, and educational and cultural nature. The main thing is that, with unshakeable confidence in the Marxist-Leninist ideas, in the correct line of our party, and in our own forces, we mobilize all the creative forces and energies of the masses, cadres, and specialists so as to extend the technical and scientific revolution, as a necessity for the construction of socialism and the defense of the fatherland.

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ALBANIA

NEED FOR CONTINUING STRUGGLE AGAINST RELIGION

Tirana RRUGA E PARTISE in Albanian May 78 pp 70-80

[Article by Pirro Lako and Sotir Robo: "Let's Organize the Struggle Against Religion and Its Remnants and Not Neglect It"]

[Text] Fighting and working to execute the great program of the Party for revolutionary transformation of the whole country, as the rest of the workers in our country, workers in Korce District, led by the communists, have achieved great successes in every field of life and in this respect also in their fight against religion and religious prejudices.

The achievements up to now in the struggle against religion are great and have served as a tool for the development and strengthening of our socialist economy and culture, but we do not conceive them as final victories of the class struggle in this field of the ideological front, but as the Party advises us as a starting point for the total triumph of forces of light and of progress over the darkness and regress. We have attempted to conceive them this way because, although religion and its remnants have been hit really hard by the elimination of religious institutions they should not be considered in any way as finally liquidated from the people's conscience. "The elimination of these religious institutions--as comrade Enver Hoxha has pointed out--did not wipe out, but only weakened the religious influence. Everybody should reflect on the fact that religious influence is not wiped out easily. A few generations will pass and still the Party will have to fight religious remnants that will appear in different forms, in conformity with our country's development, having also in mind the outside influence since for those issues, outside influence should be taken into account." (Enver Hoxha, "When the Present Stands on Strong Foundations, the Future Is Assured," brochure, page 35 and 36).

The Party has constantly recommended that the fight against foreign influences, including religious remnants, be always ignited. With this instruction from the Party, last year in Korce District a wide-range discussion was held about intensifying the fight against petit-bourgeois remnants. The objective was to point out the achievements and to give a

new push to every activity in this important field of the ideological work of the Party. Special attention was placed on atheistic and scientific propaganda with the aim that the masses of people understand deeper, from a philosophical viewpoint, the uselessness of religion and its remnants.

The educational usefulness and value of this discussion, as of any other mass discussion, was great. The problems dealt with at different meetings of the mass organizations led by Party organizations, affected the broadest strata of the working classes, of the peasants and intellectuals, people of all ages; penetrated in every family, into the mind and consciousness of every worker. They aroused thoughts, created internal struggles of motives, tested the ideological training of the people, verified their ability to link together the theory and the teachings of the Party with every day practice. The discussion also revealed much better the strong forces able to fight decisively for the implementation of the Party line on this delicate and complex front, such as the eradication of foreign manifestations, among which are religious prejudices and backward customs that derive from them, from the consciousness of the people.

The above mentioned discussion showed that as a result of the Party's work for the uninterrupted cultural and ideological development of the masses, considerable success has been achieved in atheistic formation, especially of the younger generation. Nonetheless, much more remains to be done with intensity, so that by relying on Marxism-Leninism, on the teachings of the Party and comrade Enver Hoxha, the reactionary and anti-scientific content and roots of the religious remnants should be exposed further, from the theoretical and philosophical point of view. It is imperative that this be done in an organized and well thought manner, because a series of problems existed and still exist, problems which should be faced intelligently and not be forgotten or underestimated, because as comrade Enver Hoxha teaches us, that "although religion in our country has never been virulent as in other countries, nevertheless, religion has been involved with events, customs, with the thoughts of Albanian society in different periods of history, and was able to influence events and the character of our people more or less." (Enver Hoxha, "When the Present Stands on Strong Foundations, the Future Is Secured," brochure, page 36-37).

Thus, a dialectical review of the issue, the party's recommendations as well as the experience gained from the entire activity of scientific and atheistic work set the task to continue the work for creation of a better and fuller concept of the struggle against religious remnants and backward customs. This, because the struggle against religion and religious remnants is included in the ideological and cultural revolution being developed in our country, because it is intertwined with the traditions and customs, with the moral norms of the people in their life, society and family.

Religion, as an opiate of the masses of the people has worked during the centuries by influencing negatively the social and family life of the

people through the institutions, clergy and by the norms of exploiting classes. With its different rites and practices it has been able to penetrate in the consciousness of the people and as a result, every thing, every event in a man's life is clothed with its mystical and reactionary dress. "These religious practices--Enver Hoxha teaches us--have penetrated not only in the lives of those who believe but also in the lives of those who do not believe, who sometimes perform them without knowing and understanding them. Thus, without fighting these religious practices and all the dogmas they are based on, the backward customs and traditions cannot be eliminated and new norms cannot be established completely in our lives, as well as new socialist relations." (Enver Hoxha, "Reports and Speeches 1967-1968," page 204).

The experience of the struggle and work has proved that religious remnants in our people appear in different forms. Thus for the struggle to be more effective we have made an effort to make these phenomenon recognized in general as well as separately in conformity with the conditions of the region, district or village. Such a work method has made it possible for our educational work to be the point, to clarify and convince people with strong scientific arguments. We have insisted that the style and methods of this work be improved, because as the Party has pointed out continuously, the class struggle, as in any other field, against religion and its remnants has not ended. It takes new forms, thus we should not come to the conclusion that the contacts of all the people with religion have been broken.

The work practice of party organizations in our Korce District shows that conscious activity against party directives, as in every other aspect, in the field of religion also, has been carried out by class enemies, some former clergy as well as by elements of overthrown classes. Their masked activities to preserve and transmit the old reactionary ideas, often hidden under the name of custom, have become in many cases virulent in other strata of the population.

But we also find among our people manifestations of religious remnants. This shows what kind of work remains to be done in this field by Party organizations and its levers for the atheistic education of the people. The issue is to conceive the problem properly and not to depend only on seeking forms of educational work; let us evaluate the work not only by the meetings and mass participation in the discussions which are educationally beneficial, but also its content, definition and the tasks laid down time after time by the Party and Comrade Enver Hoxha, in this field of activity. The main thing is to expose the concepts and also the different factors that still keep them alive and discuss all forms of appearances of religious remnants everywhere, in every family, through small discussions by giving it a scientific and educational character based on the party line and directives. In this direction we have tried to bear in mind the recommendation that comrade Enver Hoxha emphasized

again in the speech to the cadres of Gjirokastra District on 18 March 1978 "that Marxist-Leninist political education work, this everyday revolutionary action, every hour and minute, should not bore and exhaust anybody, but should revive the person, give him creative horizons, for a fruitful and pleasant work at the same time. Let the new man of socialist society, through the work of political education, find in the Party and the road it leads, such nourishment as will make him have a happy life." (Enver Hoxha, "When the Present Stands on Strong Foundations, the Future is Assured," brochure, page 35).

Together with understanding fully the concept of atheist propaganda, we are also working so that in the struggle against religion we elevate the role of the basic Party organizations and the activity of every communist.

During the seventh Party Congress, comrade Enver Hoxha emphasized that remnants of foreign ideologies serve as a hotbed where bourgeois degeneration, revisionist and capitulationist views are nurtured and produced. As a result of this it is inevitable that basic party organizations and the communists should struggle for the education of the masses in our Marxist-Leninist ideology, by raising public opinion up against any manifestation of foreign ideologies, a component part of which are religious remnants. In the present stage of this struggle the party committee has assumed the duty not only of making this matter easier to understand but also of establishing a revolutionary and effective method in the educational work of the party organizations, the mass organizations, the government organs, cultural and artistic institutions, etc.

What are some of these tasks?

To make it better understood by all that the struggle against religious remnants and backward customs does not tolerate superficial work in campaigns.

Traditions, customs and other habits are phenomenon of the social consciousness and have to do with both basic sides of it, that is, with ideology as well as with social psychology. As such they have an effect, together with social and material conditions, on the concepts and ideas of people, the way they think and in the way they act.

Marxism-Leninism teaches us that traditions, customs and moral norms, that support and spread them, are more or less a result of material conditions of social development. In the family's way of life, the backwardness is even more emphasized. This undoubtedly has its own causes. Old customs and traditions are put in man's blood day by day and follow his every step of life. Being of this nature, the struggle for the uprooting of the old customs and traditions, as well as the affirmation of the new ones, is a struggle of concepts, an ideological struggle to create convictions and to win people's minds and hearts. "The effects," Comrade Enver Hoxha

teaches us, "be they negative or positive, are reciprocal. Thus it is our duty to work so that positive things prevail and eliminate the negative ones, it is our duty to put in the forefront of the struggle the bearers of positive elements, and, as in any other struggle, to teach them the strategy and tactics of the struggle, and as we do in the time of war, in order to raise the morale high and involve them all in the fight against the common enemies. In this way, we should put all efforts in a large political and ideological war against the main enemies of our ideology and policy." (Enver Hoxha, "Reports and Speeches 1969-1970," page 27).

This is why we have insisted that it be understood that this work cannot be accomplished with one campaign, "with one attack," "with one shot" nor with drives, but in an organized and continuous way. To think that the uprooting of religious remnants can be achieved with one campaign only would mean that the struggle for its liquidation superficially and not seriously. One must not forget the party's recommendation that religious prejudices, as an integral part of evil remnants and of foreign ideological pressure, cannot be fought and won once, but continuously, to their complete uprooting. Some special facts in celebrating religious holidays, even for custom's sake, show that the struggle against religion is not done with the necessary effectiveness. This is shown when in some cases the struggle against them starts when things like that happen.

The question arises: why do such phenomena happen to us? The causes for this should be found, generally, in the absence of the subjective factor, in the underestimation of the class struggle which is being waged on this front by some basic organizations and communists. It is a fact that old traditions, customs and religious prejudices no longer have the material and economic-social base that creates and develops them. Nevertheless, in one or another way, they appear again and if action is not taken, they have a negative effect, they "make our people ill." Here there appears on the scene the relative and independent force of custom, its conservatism and firmness, its "shadow" that follows one even after the organism that created it has been liquidated. Because this was not kept in mind by some communists and cadres, especially in the zones 1, 2, 11 and 12 of Korce City, in a few villages in the Liqenasi and Rreza areas they express opinions such as: "We are okay, for now no such religious ideological manifestations of that sort have emerged; in case such instances occur, we are here, we will again have discussions and lectures." As a result in these districts and villages, where according to them, "there are no religious views whatsoever," a religious holiday is celebrated or according to the tradition of the religious cult, some women, even from the communist families and cadres, went to the city's cemetery to give out biscuits in memory of the dead. The above mentioned facts, although few, show that the cult of religion has not disappeared and the people that are satisfied with the success up to now, are wrong. Or the rest of them proudly say, "we are strong, such actions cannot hurt us," these "are small things," "the ones who practice religious rites are old ladies, and do not pose any danger," etc.

Let us continue to convince the communists and social activists that the religion during the centuries has perfected its idealistic opinions, thus the struggle for their uprooting cannot be simplified, but with strong and convincing arguments by imposing our materialistic and scientific view of the world.

The struggle against religious prejudices and backward customs is a wide and complex, deep and multilateral struggle. Here, this struggle is two-fold: against present-day bourgeois and revisionist ideology and against old traditions and customs. Thus the struggle is carried out against current liberal and cosmopolitan trends, and also against conservative and patriarchal trends of the past. Over the centuries, religion has perfected its idealistic thinking, which it used as an opium to put to sleep and to numb the revolutionary thought and action of the masses. In order to fight religious concepts you have to know them, to know religious rites and dogmas, not only their form but also their content, otherwise one cannot uproot them. To have success in the war against religion, V. I. Lenin recommended one has to know how to fight against religion and to do this one has to explain materialistically the origin of religion in the masses. The fight against religion cannot be limited to an abstract and ideological propaganda, it should be concrete and scientific.

In the work of the party committee of Korce District, of the party organizations and of the masses, the above teaching has been kept in mind. As a result, in the unmasking of religion and of its reactionary remnants that are very inimical to the people, the masses are hurled into this fight. Against reactionary, mystic and idealistic religious views there have been presented Marxist-Leninist, materialistic and scientific views, thus our people, every day more and more, is convinced about the worthlessness of religion and its dogmas. Nevertheless, there are cases that require not only a continuous activity, well thought out and well organized, but also a varied one, according to the zones and the different religious influences, and even for special individuals.

Let us take a concrete fact. Based on the study about the problem of religious influence in our district, we find that religious remnants in Korce City are stronger among former Orthodox believers than among former believers of the Muslim religion, which has more backward customs. By looking further at this fact, we see that the intensity of the work for the uprooting of religious remnants and backward customs, is different from one region to another, as it is from one village to another. In the "old" sections of the city, such as zones No 1, 11 and 12 atheistic propaganda faces a more acute issue than in other zones. This is explained by the fact that in the past, the Orthodox religion and its diocese in those Korce zones, beside the churches, had organized a number of institutions in its service, like the "Orthodox seminary," "the school for nuns," etc. There were also clergy with a considerable theological culture, who not only cultivated the religious opium but also incited religious quarrels,

which often gave them an anti-national character. The situation is different in other zones and in the village, where, the clergy was generally "uneducated" and without deep theological knowledge.

We mention these facts to show that the educational work of the party against religious views should be built on the basis of the specific nature and characteristics of individual groups and not in a general way as sometimes happens. Every educational work, including the work against backward customs and religious prejudices does not withstand formalism and haphazard activity. It requires the best possible activization of the best agitators, who are ideologically and scientifically trained, because the old customs and religious traditions have deep roots and cannot be eliminated by cutting them short, as is done by some people who, when they meet with individuals instead of convincing them, give them orders, for example: "The Party says do not believe in God, thus you should not believe." To act like this is not good. You must create in people a conviction about the uselessness and absurdity of religion, then they themselves will cast off the religious cloud. This is fruitful work.

This is the way that we have insisted that atheistic work be done, but in fact is not always done this way. A lecturer or an activist speaks perhaps to the masses not to observe Lent or Ramazan, not to celebrate religious holidays, but does not give a scientific explanation (because sometimes he does not know it himself) of their uselessness, of what is represented by this rite, custom, or religious concept and what their reactionary essence is. This is one of the major defects of our atheistic educational work with the masses, which sometimes keeps us from communicating with the people we meet. Thus it happens that although the religious concept is attacked, it is reborn and, as a consequence of this, we face facts such as: in the village market chickens are sold at twice the normal price on "chicken Saturdays; in the village of Rreza in Korce or in Gora and Opar the consumption of sugar is higher before the feast of Bajram; on religious holidays, people do not show up for work.

Another fact. It has been said that in the city of Korce there are certain people who commemorate their deceased relatives, on the third, ninth and fortieth day, 6 months, one year and three years after their death. After this there are no more commemorative ceremonies.

When this problem was discussed in the Democratic Front organization of Zone No 1, one citizen asked: "What's wrong to remember the person after his death? It shows respect for him." This opened a wide discussion. In connection with such issues of social character codifications, setting of permanent and general rules for solutions cannot be made, but it is mandatory to express views, in order to act as the interests of our social development require. So, as far as remembering the dead is concerned, our agitators were told that they should be remembered, it is even allowable to go to the cemetery to put flowers on their graves but not on the days

that have as a basis the religious rite. Dead people deserve respect for their good work and the worthy service they have given to the country, society and family. Because of this they should be remembered, not once in a while, only every three years, as religion teaches, but often during different events and occasions, so that commemoration of the ancestors will serve as inspiration to revive optimism and never pessimism, as does religion. In this way, by talking openly with masses of the people by giving the debate a materialistic and scientific inspiration, the right ways will be found to solve many social problems.

Let us pause here and talk about the use of "white dress with a train" for the brides, about which there is always a discussion, especially in the city of Korce. For the application of this custom there were and still are different explanations but in the end all of this leads to one conclusion, that it nurtures the feeling that the wife has been and must be the husband's slave. As for marrying of the bride with a white veil or a simple kerchief on her head, if we study deeply this practice, which appears to be simple comrade Enver Hoxha pointed out, "We will conclude that this is a practice of the enslaving of the woman by the husband, thus it is a remnant of an idealist, reactionary philosophy, a religious practice that expressed in life and defended this philosophy." (Enver Hoxha, "Reports and Speeches 1969-1970," pp 30-31).

Thus on this issue the teachings of the Party and Comrade Enver Hoxha are clear. The issue is not to fight simply wearing a white dress, but the philosophical concept that leads either in the form of custom or tradition, to keeping alive religious idealist views that damage the woman's personality in the family and society. We mention these things because we see that in regard to such social phenomena, with old and religious origins, such as marriage rites, or other human events there is not a predisposition to look at with a revolutionary-class eye. And here tolerance is shown even by communists, saying "that is the custom, that is the tradition that our ancestors have left us." Thus it happens that they take tradition as justification and forget that we defend good traditions and the bad ones we fight strongly. And we do this because as Engels says bad traditions stop development and are a negative influence on the psychology and culture of the people, on the creation of a proletarian-scientific view, and by becoming the spiritual food for keeping alive religious practice.

In working for the uprooting of backward customs and religious prejudices the party committee, the basic organizations and the mass organizations in Korce District have kept in mind the Party's recommendation, that this struggle waged also among the people, among our people, and as such it becomes a struggle against backward and religious views, attitudes and ideas, to free our people from those prejudices. On this basis, there has been criticism of the hasty action of an activist, who not being able to argue and scientifically reject religious prejudices, goes so far as to tell someone who has done something religious, that "he is against the party line."

This does not mean that we should not use the political side of this problem and to explain to our people that the Party line is atheistic, an adversary to the end, of religious obscurantism. The issue is to work with tact and care to convince our people that to act differently from the party directives, means they have not understood the issue, they have not understood the political danger of the religious point of view, which if it is not combatted makes the system degenerate and it becomes like the Soviet Union and other revisionist countries, where religion has become the supporter of counterrevolution and is now serving as a tool for consolidation of the re-established capitalist order. The task is to strengthen the ideological content of the whole atheistic-scientific activity, to find forms and means to communicate freely with our people, to make them convince themselves about uselessness of religion and the customs resulting from it. In this complex it is necessary to see the political side of the problem, in order to make the large masses of conscientious people fight and work for the defense and application of the Party line and directives connected with the consolidation of our victories achieved and to promote the ideological and social revolution always.

Let us further develop the struggle against old and backward traditions and customs by associating it with the work for creation of new socialist custom and traditions.

The party has always emphasized that the struggle for elimination of the backward old and for creation of the progressive new, is carried out on the basis of the laws of the materialist, dialectic; it is a process of denial but also a dialectical affirmation. In public opinion and in the mass organizations of our district, under the leadership of the basic party organizations, there has developed and is developing a strong ideological struggle, through discussion and debate, and, when necessary, there has been public criticism of those who consciously have become transmitters of foreign manifestations. But we think that the accent is mainly on criticism, on denial of the old tradition and custom that are out of tune with our social reality and our norms of socialist morality. This is a good thing, it is inevitable and positive. But in this struggle affirmation is also needed, it is required that the opportunity be created for new offshoots to develop in order to form new traditions and customs. We say this because here and there we notice a slowdown in the affirmation of the new, of creativity and of the return to stable traditions for the organization of new customs for engagements, marriages and every other event in the social, family and personal lives of the people.

This slowdown in creating new customs for special and important occasions of social, family and personal life, explains different questions often asked by people, even by some communists, such as: "Well, should not engagements be arranged, how will two young people from different villages get to know each other?" "Should the parents give approval when two young people fall in love and get engaged, and to what degree?" "Should not there be a dowry, how will the young people start out in life without anything."

"Should there be a wedding and how big should it be?" etc., etc., etc. Thus the masses have a need for explanation and these questions reflect their interest in incorporating the new in every phenomenon of life. In this direction we have a wide field for action for basic party organizations, and their levers to seek the rational opinion of the masses of people and especially of the youth on these matters. It is necessary for them to consider them well and not call them simple or personal matters involving individuals. "Joy and grief," comrade Enver Hoxha teaches us, "are social phenomenon, they deal with people's feelings, with love and solidarity among them. These and others alike are the good part of the customs. It is the duty of the party to enforce these socially positive aspects, but it is the party's duty also to properly explain and interpret the bad customs that are mixed with good ones. If we do this the way we should neither the communist nor any of the people has any reason to ask about things that theoretically and politically have been explained." (Enver Hoxha, "Reports and Speeches 1967-1968," page 109).

From the study and analysis of these social phenomenon we have found shortcomings and deficiencies, but we noticed that there is also a struggle to promote educational work in this area. While abandoning religious holidays, the masses of the people are replacing them with new national and people's holidays. This way major days from the history of our people and from the struggle of the true revolutionaries in the world have been transformed into happy days for our families also. The party committee of the district and the basic organizations are working to further develop the beautiful tradition of political, social, national and local holidays, such as November 28 and 29, May 1, martyrs' day, army day, border day, anniversaries of the creation of partisan formations, women's day, teachers' day, pioneers' and children's day, anniversaries of the creation of cooperatives, enterprises, the opening of schools, etc.

Beside these holidays of a mass character, where a comprehensive ideopolitical, cultural and social activity is developed the organization of family holidays has its educational value, by giving to these personal events an emphasized political and social character. Having these objectives in mind there are being promoted and encouraged festivals for the decoration and retirement of workers, birthdays, first day of school for children, going and coming back from the army, or from different activities, the organization of socialist marriages, dressing of young brides in costumes characteristic of a region, etc. Such activities, that have as a basis the evaluation of work and activity of the people in the service of the cause of the party, the country and society elevate political and revolutionary and class enthusiasm. A larger development and promotion of these activities, their return to tradition, as well as the organization of special political and social studies will better orient, will raise up and will make more concrete and more effective party propaganda in our district of Korce, toward the communist education of our people.

ALBANIA

BETTER DISSEMINATION OF PUBLICATIONS ABROAD URGED

Tirana BASHKIMI in Albanian 17 Aug 78 p 3

[Article by Petrit Sinani, Chief of the Foreign Sector in the Book and Film Propaganda Enterprise in Tirana]

[Text] In the last few years the foreign reader has been displaying more and more interest in knowing about the successes achieved in socialist Albania during the years of the people's rule.

Our publications go to all continents, to more than 60 different countries of the world, and over 350 firms and bookstores in those countries receive our books and press, not to mention the dozens of individuals who are directly connected with the book and firm enterprise. While some years ago our publications went mainly to the European countries, they are now being disseminated also to other continents, such as Latin America, Africa, and so forth. Lately, the requests from some other countries have also increased, such as Colombia, Mexico, Peru, Venezuela, Senegal, Martinique, the Republic of the Chad and that of Benin, Turkey, Spain, Cyprus, and so forth. In spite of the efforts made by the fascist and revisionist cliques to stop the entry of our publications into those countries, they are sought with great interest by the world proletariat.

During this last half year, 114,000 copies of books, including 70,000 political-social books, have been sent abroad.

There is special interest and many demands on the part of the foreign reader for the party's materials and Comrade Enver Hoxha's works, which have been translated into several foreign languages, which they also display in the letters which they address to our enterprise. It is best for us to allow some of them to speak for themselves:

"We are interested," writes one Colombia, "in the Selected Works of Comrade Enver Hoxha, which contain inexhaustible material for political and ideological study. Albania today has become a beacon of Marxism-Leninism amid the revisionist and opportunistic international darkness."

"You must know," writes a friend from France, "that Albania, the Albanian Workers' Party and its leadership, enjoy the sympathies of all revolutionaries."

"One letter from Turkey says: 'We will continue to develop our efforts to unite with the international Marxist-Leninist movement led by the Albanian Workers' Party headed by Comrade Enver Hoxha.'"

A student from Ethiopia stresses in his letter: "We appreciate with all our heart the courageous attitudes and principled analyses of Comrade Enver Hoxha at the Seventh Party Congress."

The high evaluation made by foreigners of our party's materials and Comrade Enver Hoxha's works confirm once more the correctness of the Marxist-Leninist line pursued by our party, the principled and consistent struggle waged by it to defend the Marxist-Leninist ideology against the distortions which the bourgeois and revisionist ideologs of various stripes are endeavoring to perpetrate. The sound ideological content of those materials, which truthfully reflect the present reality of socialist Albania, is daily attracting more and more revolutionary forces throughout the world in their struggle for national and social liberation from the yoke of capitalism and the lifeless theories of the various thereticians, such as that of the "three worlds," which seek to deceive the peoples.

Another of the ways to disseminate our books is participation in the international book fairs in which our country has also been represented. In view of the experience with representation in these fairs, we can state that the party's materials and Comrade Enver Hoxha's Work are attracting much attention from the visitors and the masses in general. This has also been confirmed in the international book fair in Frankfurt, where our pavillion was in the center of interest both of the organizers of the fair themselves and of the hundreds of visitors who filled the pavillion every day and gave a good many orders for various publications of ours. Likewise very successful was the Albanian pavillion at the book fairs in Quebec and Montreal, Canada, organized by the Canadian Norman Bethune Institute, at which high marks were given both to the party's materials and to Comrade Enver's works, as well as to all the other publications.

The increase in world opinion's interest in our publications, which is the result of the growth in the authority of socialist Albania throughout the world because of the principled policy of our party headed by Comrade Enver, shows that we must improve our job of disseminating and propagating our books, by finding new forms and ways to satisfy promptly the desires and interests of the foreign reader.

The creation of the translation editing office under the "8 Nentori" ("8th November") Publishing House makes it possible to increase the number of our publications translated into foreign languages so that our country may be represented as worthily as possible in the international book

fairs organized every year. This is an internationalist duty in order to come to the aid of the international proletariat, the Marxist-Leninist parties, and progressive men, so that they may be correctly oriented in the analysis of the world situations, in the chaos of reactionary bourgeois and revisionist theories.

Our publications are rightly considered as rays of light breaking through the fog of bourgeois and revisionist propaganda that seeks to deprave the masses and lead them away from the true path of revolutionary struggle.

Our enterprise also has ties with publishing houses and bookstores which are under the influence of the Marxist-Leninist parties, such as "Roter Morgen," in West Germany, the National Publication Center in Canada, and so forth, to which we send considerable quantities of our publications.

Also widely disseminated in various countries of the world have been the magazines "Shqiperia e Re" ("The New Albania") and "Shqiperia sot" ("Albania Today"), which are published in several foreign languages. These magazines, which purvey the principled policy of our party, also enjoy great favor in world opinion. They are sought with interest in the four corners of the world, even in the most remote. Regarding these magazines too we get letters of thanks for their sound contents. As a professor at the University of Ecudaor writes: "I consider the magazine "Shqiperia sot" to be of inestimable value because of the material it offers with regard to the problems of the contemporary world. We are interested," he continues, "in knowing various aspects of life in Albania, an irresistible and impregnable bulwark of socialism and a beacon light for the peoples of the world combating the imperialism of the superpowers."

Such is also the content of many other letters coming to us about those magazines both from simple men and from personalities in the arts, culture, science, and so forth.

Foreign readers show great interest too in the various aspects of our economic-cultural development. Our political-social and artistic publications, various albums, and so forth, are also welcomed and evaluated with kind words. This is because in these publications, which deal with special questions regarding our development, foreigners see the pure reality, a society that has as its center the creation of the new man who works and strives for the high ideals of socialism and communism. Interest is likewise shown in publications of a social character, such as the role of women and youth in struggle and in the country's socialist construction; the development of education, culture, health, agriculture, industry, and so forth, in the years of the people's rule in our country. From this angle, the time has come for us to respond better to the foreign reader with special publications this nature. We will thus be able to impart the party line in the overall construction of the socialist society in our fatherland. Therefore, more thought must be given to this in the future by the various institutions which, in collaboration with the respective publishing houses, are to publish materials on the development of the economic and social life directed by them.

The dissemination and propagation of our books in the various countries of the world are also closely linked with their best possible presentation, so that sound ideological content may also be incorporated in a most esthetic appearance. In this respect, we have to make further improvements, since the technical capabilities are fully existent.

Every one of our publications is a window through which the foreign readers see the bright reality of our country. Therefore, being aware of our high internationalist duty, we will strive in various ways and forms to disseminate and propagate our diverse publications abroad at a higher level, so as to respond to the reader in due time and with publications of a good quality. The letter addressed by the Central Committee of the Albanian Workers' Party and the Council of Ministers to the Communist Party of China and the Chinese Government will also further heighten this interest in the future.

10,002

CSO: 2100

CZECHOSLOVAKIA

'RUDE PRAVO' CARRIES CSSR-BENIN COMMUNIQUE

Prague RUDE PRAVO in Czech 21 Sep 78 p 1, 2 AU

[CTK report: "A Significant Contribution to the Development of Relations"]

[Text] The following version of a joint communique has been issued in conclusion of the visit to Czechoslovakia by the delegation of the Benin People's Revolutionary Party [BPRP] and Benin People's Republic [BPR]:

On 16-20 September the BPR party and government delegation carried out an official friendly visit to the CSSR at the invitation of the CPCZ Central Committee.

The delegation, which was led by Michel Alladaye, member of the BPRP Central Committee and BPR minister of foreign affairs, was received by Comrade Gustav Husak, general secretary of the CPCZ Central Committee and CSSR president. The BPR party and government delegation conducted talks with the Czechoslovak party and government delegation led by Vasil Bilak, member of the Presidium and secretary of the CPCZ Central Committee. The delegation also met with minister of foreign trade, Andrej Barcak, and had talks with Dusan Spacil, deputy minister of foreign affairs, who deputized for minister of foreign affairs, Bohuslav Chnoupek.

In the course of the talks, both sides briefed each other on the work of their parties and on the political and economic situation in the two countries and exchanged views on important international questions.

The BPR party and government delegation acquainted itself with the results of the Czechoslovak people's building efforts in the construction of an advanced socialist society.

It highly appreciated the success achieved by the Czechoslovak people, under the leadership of the CPCZ, in building an advanced socialist society as well as the CSSR's contribution toward the strengthening of peace and security in the world.

The Czechoslovak side underlined the principled anti-imperialist nature of the BPR's foreign policy, its principled stance in solving important questions of international significance. It is sincerely overjoyed by the significant progressive transformations that have occurred in the state's economic, social and cultural life.

Both sides stressed they would exert every effort to intensify and expand bilateral relations in all spheres on the basis of mutual friendship and equality, in the interest of consolidating the struggle against imperialism, colonialism and apartheid, and for peace and security in the world. Both sides pointed out in this context that the intensification of relations between the CPCZ and the BPRP is a significant factor for further developing Czechoslovak-Benin cooperation.

Both sides paid great attention to the questions of mutual cooperation and spoke in favor of expanding the treaty base; of signing a new trade agreement; and of new agreements about scientific-technical cooperation, cultural cooperation and economic cooperation. They also pointed out that broad possibilities exist for further dynamically developing mutual relations and cooperation in the political, cultural and medical spheres and in sports.

Both sides spoke in favor of intensifying bilateral cooperation in all spheres, based on the principles of Marxism-Leninism and proletarian internationalism.

Both sides stressed their determination to aid to the maximum extent the process of international detente. They hold the view that the detente in the sphere of international relations must also become manifest in the military sphere. This is why they attribute particular significance to halting the feverish armament.

Both sides resolutely condemn the further perfection and development of all types of weapons, particularly weapons of mass destruction, and condemn in this context the efforts of imperialist powers to introduce production of the neutron bomb and equip the NATO armies with it.

During the talks particular attention was being paid to the questions of the African continent. Both sides resolutely condemned the attacks of imperialist and reactionary forces against the progressive African states and the national liberation movement.

In this respect they sharply condemn the armed imperialist aggression and the destabilization attempt aimed against the BPR, which occurred on 16 Jan 1977.

Both sides resolutely condemn the racists' provocations and armed attacks against Angola, Mozambique and other independent states in southern Africa. They expressed their full support for the fighting vanguard of the people of Namibia, Zimbabwe and South Africa, specifically for the organization

SWAPO [South African People's Organization], the Patriotic Front and the ANC [African National Congress] in their struggle for gaining liberty and national independence in harmony with UN principles and resolutions and with the OAU charter. They condemned the policy of racism and apartheid in the Republic of South Africa and expressed grave concern over the South African government's attempts to obtain nuclear weapons with the aid of some imperialist states.

Great attention was being paid to the situation in the Middle East during the talks. On this occasion both sides expressed grave concern over the dangerous situation in this region caused by the Israeli aggression and by Israel's refusal to recognize the legitimate rights of the Arab people of Palestine. Both sides expressed their support for the just struggle for the implementation of its national rights, under the leadership of the PLO as its only legal representative.

Both sides expressed in this context their critical attitude to the tripartite separate talks at Camp David, because they are deeply convinced that a just solution of the situation in the Middle East once and for all is possible only on a collective basis, that is through the participation of all involved parties.

The text of the joint communique further takes a position on the solution of the Cypriot question and expresses support for the Socialist Republic of Vietnam, struggling to maintain and develop good-neighborly relations and cooperation among the states of Southeast Asia.

Both sides underlined the historic significance of the CSCE and appreciated the meeting in Belgrade, which confirmed the necessity to continue the process that started in Helsinki.

Both sides appreciate the results of the UN General Assembly Special Disarmament Session, the Final Act of which forms the foundation for achieving concrete steps in gradually halting the quantitative and qualitative growth of armament and in going over to complete disarmament.

Both sides consider the UN General Assembly Special Disarmament Session to have been a significant step toward the convening of a world conference on disarmament, which could mean a real breakthrough in the efforts for a general and complete disarmament.

Both sides agreed that the movement of nonaligned states is an important positive factor in the international relations as a dynamic component of the struggle against imperialism, colonialism, neocolonialism, racism and Zionism. They expressed the conviction that the seventh conference of the heads of nonaligned states in Havana will contribute further positive results. The CSSR highly appreciates the BPR's active role in this movement.

The talks conducted in the course of the visit took place in a cordial and friendly atmosphere. Both sides expressed full satisfaction with the results of the visit--which became a significant contribution toward further developing the mutually advantageous bilateral relations and the fruitful international cooperation and which contribute to consolidating the policy of peace and detente and represented a contribution to the joint struggle of the socialist and developing countries against imperialism, colonialism, neocolonialism, racism and apartheid, and for democracy and social progress.

The head of the Benin party and government delegation, Michel Alladaye, expressed his warm thanks for the cordial and comradely reception in the CSSR and invited--on behalf of the BPRP Central Committee--a CPCZ Central Committee delegation to pay an official visit to the BPR. The invitation was accepted with thanks.

At the same time Michel Alladaye, BPR minister of foreign affairs, invited Bohuslav Chnoupek, the CSSR minister of foreign affairs, to pay an official visit to the BRP. The date of the visit will be arranged through diplomatic channels.

CSO: 2400

CZECHOSLOVAKIA

CSR MINISTER ON REFORM OF WORKERS' EDUCATION

Prague HOSPODARSKE NOVINY in Czech 8 Sep 78 p 1

[Article by CSR Minister of Education Milan Vondruska: "Preparations of Youth for Workers' Professions"]

[Excerpts] Under the influence of scientific-technological progress, as a result of powerful development in production, as well as result of a deepening economic integration, all CEMA countries are showing very turbulent economic and social development. Connected with it appears changes namely of the character and content of social work which--directly or indirectly--influence the working class' social task and its political, economic and common social targets.

Closely connected with it are duly changing demands, primarily rising, on preparation of the young generation of the working class.

The satisfaction of the rising material as well as spiritual needs of the population depends on effectiveness of production and quality of all work. Fulfillment of this task is limited in our conditions mainly by the existing size of the labor force. Since we cannot count on its further quantitative growth, we consider raising labor productivity and perfecting techniques, organization and management methods as well as rising qualification of the labor force to be the only realistic way out.

It is known that the national income is supposed to grow by approximately 29 percent by 1980 as compared with 1975. Industrial production has a decisive task from this point of view. It is supposed to grow by one-third within the same period, which in agreement with development plans of the international division of labor calls for an increase of production of machinery--the basic industrial branch in the CSSR--by approximately 50 percent.

In the fast progressing process of intellectualization of workers' labor, the difference between mental and physical work is being gradually diminished. We already have dozens of workers' professions which demand preparation at the level of a full high school education.

Simultaneously, the high school education will enable a growing number of workers to take a qualified part in the management of our whole society and to use all the rights guaranteed by the CSSR constitution. The target is to apply the results of the scientific-technological revolution in the production process, thus enabling man to be liberated from economic functions and to enjoy his steadily increasing free time. We see the significance of education here also. It is in this way that we want to prepare man not only to work in a conscientious and purposeful way, but also to live in a socialist way--to educate himself, relax actively, enrich his own life, increase his social values.

To the most important measures of the development program of the Czechoslovak system of education belong those which insure a compulsory school education at the high school level for all young people, simultaneously creating the prospects for the majority of youth to obtain a full secondary education under the most favorable conditions. Consequently, all types of secondary schools are being reconciled--in content as well as function--to the degree that their graduates will be able immediately to enter into a vocation or to continue their education at a higher level.

Numerically strongest, but simultaneously the substantively most important type of secondary school will be a new type of institution educating the rising generation of working people--the secondary school apprenticeship program.

We are counting on the fact that some 202 secondary school apprenticeship programs will come into existence at the beginning of the 1978-1979 school year whose work will be based on the experiences and conditions of existing apprenticeship programs. A gradual rational, economical construction of a system of secondary school apprenticeship programs will be an important matter involving production economic units, as well as pertinent territorial components of the Czechoslovak political system. It will be a matter of productive, realistic mutual agreement and cooperation of both partners allowing for a harmony of interests of both parties. Necessarily it will not be an easy matter, since the economic production units often follow their own interests which do not correspond to the interests and needs of the pertinent territorial components.

Because of the new function of secondary school apprenticeship programs, as well as the change of content of preparation of youth for workers' professions, a basic change of the apprentices' legal status is coming

into existence. Until now their status was based on their contractual relationship to the organization insuring their preparation. In the secondary school apprenticeship programs the apprentices will become pupils and their social and legal status will equal that of other secondary school pupils.

Gradual construction of secondary school apprenticeship programs shows its consequences also in preparation of teaching cadres. Teachers of general educational subjects active in the secondary school apprenticeship programs will be prepared in the same way as teachers of other secondary schools. That means they will receive their teaching qualification in two fields of study in schools of education or other university departments. Similarly, teachers of technical subjects will prepare themselves by means of specialized (overwhelmingly technological) study in higher institutions of education which will be supplemented by study of education.

CSO: 2400

CULTURAL EDUCATION IN CSR DISCUSSED

Prague RUDE PRAVO in Czech 13 Sep 78 p 5

[Interview with Bedrich Guth, Director of the Kraj Cultural Center in Usti nad Labem, by Josef Holy: "Success Is In Cooperation"]

[Text] A new system of aesthetic education was applied for the first time in schools of the Northern Bohemia Kraj in the 1971-1972 school year. It received the name Culture for the Youth. Upon completion of a seminar organized by the CSR Ministry of Culture in Usti nad Labem in 1974, the system was applied to all the CSR. Ever since, the time has verified its values, the positive as well as negative ones. Individual krajs have enriched it organizationally as well as methodically. Nevertheless, it is still being developed in the most dynamic way in the North of Bohemia where people recognized that the system--presently known as Youth and Culture--can fulfill its task only by devoted work in schools and teaching programs, in all cultural institutions. We spoke to the director of the Kraj Cultural Center in Usti nad Labem, Comrade Bedrich Guth, on the new experiences gained while applying the system.

"An essential new and important quality," said Comrade Guth in introduction, "is the fact that we achieved a deeper cooperation with the kraj national committee's section of education. Workers of the kraj national committee's section of education and section of culture jointly reviewed application of the system last year. From their discussion come new principles according to which its realization will be directed in the future. These principles characterize the system, determine the partners' tasks and duties. Even the cultural minimum was determined, the number and kind of cultural actions which every student in the kraj should attend during his school years."

[Question] Could you familiarize us with the basic or important rules of the new principles?

[Answer] The system is characterized as follows: Youth and Culture is an ideologically-educational system of influencing the youth by means of cultural institutions on the basis of Marxist-Leninist weltanschauung. Its target is deepening of the educational appeal of cultural institutions for the pupils of our schools in connection and in harmony with the teaching curriculum.

Consequently the system takes into account the pupils' age and primarily respects the needs of the school.

Cooperation of both sections can be principally expressed as follows: The kraj register of recommended programs is the basis used for working out the system's plan. The Kraj Cultural Center and Kraj Institute of Education are responsible for drafting the register. They are commissioned by the Kraj National Committee's sections of culture and education. A program may be inserted into the register on the condition that it has been approved by the kraj review commission.

That guarantees the ideological and aesthetic standards of the program.

A new feature also beginning to prove itself is the constituting of a standing work commission which manages the operations of the system.

[Question] What has the commission already interested itself in?

[Answer] Primarily, we are still seeking new ways of how to improve it, with the best influence on children, so that the system would really contain programs satisfying the demands and needs of schools. That's basic. To this end we have already worked out new model methodological folios. They also are being further developed jointly by the cultural institutions and pertinent sections of the institute of education.

These folios intend to offer a unified view of the programs and a suggestion on how to prepare pupils for them. We believe that quite important.

[Question] You spoke of "cultural minimum." How should we envision that?

[Answer] It is a register, a chart showing the kind and number of programs anticipated by the system for pupils of various grades, beginning with pre-school children to high school students and apprentices. Simultaneously we do not differentiate between high school students and apprentices as far as the contents of the program are concerned. The minimum contains all types of action: puppet theater, drama, opera, ballet, discussions of music, concerts, actions of literary character, visits and guided actions in museums, galleries, etc., film performances--and their number, so that they may be carried out during class time. A program composed in this way should enable the children to gain a very solid cultural knowledge as well as an awareness of the importance of culture and arts for human life in the socialist society.

[Question] In this context it was mentioned that the system greatly increases the teacher's workload.

[Answer] It is true that we originally overestimated our capability. Experience has taught us better and the number of programs has been correspondingly diminished. Thus, the minimum really should not extend beyond class time. However, I am not giving up on further actions, but we want to organize them in the organized free time the children have. In cooperation with the Youth Union, the Pioneer organization as well as in association with parents and friends from school. We know that people are sometimes puzzled or even helpless over the contents of work of, for instance, the Pioneer groups. We can offer valuable contents. For this reason we have already concluded an agreement with the Socialist Youth Union [SSM] kraj committee.

[Question] How is amateur art activity being applied within the system?

[Answer] We also had to reappraise this relationship. It has been shown that there is a rather grave problem with freeing members of groups from their employment or schools. Also some legislative questions remain problematical. Nevertheless, we count on the full participation of the amateur art activity collectives in the extra-curricular activities of the system.

[Question] What is the professional artists' relationship toward the system?

[Answer] A good one. We may say this about the artistic community within the kraj in general. Mainly the theaters have prepared and made a study for us even of special performances according to needs of the schools' curricula. Usually they have a good reception. The others are not indifferent. However, even those have appeared who wanted to make money through the system. The new principles of the Youth and Culture were prepared even for that.

[Question] And in conclusion?

[Answer] Only that we are convinced that the route we entered is a correct one. It has been confirmed by development hitherto. There are difficulties. They used to be graver. Important for the development of the whole movement is primarily the already mentioned closer and more responsible cooperation with education workers. In this relationship, in mutual understanding and the awareness that we really have a common high goal--by means of culture and art to contribute to education of socialist man--lies the basis of success of our joint work.

[Interviewer] Thank you for the conversation.

CSO: 2400

CZECHOSLOVAKIA

FORMER STALINIST CALLS FOR PLURALISM

Madrid EL PAIS in Spanish 20 Aug 78 p 4

[Interview with Arthur London by Jaime Mercader: "Arthur London: Socialism Without Liberty Does Not Exist"]

[Excerpts] In the following interview, Arthur London, old fighter for the Prague Spring, explains to Jaime Mercader his vision of "socialism in liberty." Born in Czechoslovakia in 1915, London successively organized Czech communist youth, fought in the International Brigades in Spain, became deputy minister of foreign affairs, was accused of crimes against the state, was sentenced to life imprisonment, was rehabilitated by the Prague Spring and wrote the famous book "The Confession."

[Question] Do you believe that a "third way," defended by economists like Ota Sik, who denounced the risk of Leninist militarization as well as capitalist corruption, is possible?

[Answer] I believe that a socialist way which has not been applied exists. Socialism without liberty does not exist. Currently we are trying to change the capitalist system, as well as the Soviet model, in order to find socialism in liberty with human values. That's the way of the future: A socialist renaissance. The USSR is not a model. It is necessary to seek the renaissance according to the situation in individual countries. Currently we cannot have an international center "directing" progressive forces. The democratic forces of every country have to solve their problems, which does not exclude internationalism. This is the way of recovery of the truth in socialism. The Prague Spring can continue to serve as an example.

[Question] What is--in your opinion--the political importance of the workers,' intellectual and trade union dissidence in the USSR and the countries under its military power?

[Answer] Dissidence follows very different rules in every country. In Czechoslovakia, for instance, democratic traditions are well known; it used to be an industrialized country with a high degree of freedom, which was not the case in Poland--for instance--or in Russia. For this reason the dissenting voices must be different. There is socialist dissidence and another dissidence which does not have anything in common with socialism. Solzhenitsyn, for example, was ignominiously expelled from the USSR. He is a great writer, a great intellectual with a moral courage which is admirable. And now he has reproached Americans for having lost the Vietnam war.... Unfortunately a part of the Soviet dissidence is based on mysticism and one cannot be in agreement with that. In Czechoslovakia, on the other hand, the men of the Charter 77 represent the democratic aspirations of the people, they do not give a cold shoulder to socialism, as nobody living in that country does. That's the difference. Thus Czech dissidents consider every victory of democratic forces in Europe their own success and consequently they believe a common struggle for liberty necessary.

[Question] What do you think of the theoretical notion of the "dictatorship of the proletariat" as described by Marx?

[Answer] I believe that current concerns are different, very different from those in the time of Marx. Society has changed, the parties, everything has changed. It is absurd to speak of dictatorship in our situation. On the other hand, to speak of dictatorship while knowing crimes it has committed is horrible. Remember Stalin or Hitler.... Something similar could be said about the problem of democratic centralism. Centralism is important for an organized party. But too much centralism and not enough democracy produces terrible monsters, terrible deformations. I believe that we need absolute democracy, a constant exchange from the grass roots up. A control of the grass roots by the grass roots and for their benefit, a continuous discussion. Free discussion is basic. Here we have to recall that the man who invented Leninism, Marxism-Leninism, was Stalin who used it in order to apply his own Stalinism.

[Question] What is the current way to socialism?

[Answer] Socialism is not private property. It is necessary to carry forward a search for the renaissance of truthful socialism. It should not be the socialism of a single party, but a way used by all democratic parties, socialists, Eurocommunists, Christians, all democratic forces, never a single party.

CSO: 3110

EAST GERMANY

DRAMATISTS TO CRITICIZE, ANALYZE CURRENT PROBLEMS IN SOCIALISM

West German Commentary

Bonn IWE-TAGESDIENST in German No 164/165, 24-25 Aug 78 IWE-KULTUR
SUPPLEMENT p K-1

/Report from Berlin: "GDR Dramatists Must Not Escape Into History." A translation of the East Berlin THEATER DER ZEIT article discussed below follows this commentary

/Text/ The East Berlin periodical THEATER DER ZEIT has warned dramatists in the GDR against a "too one-sided" preference for historical materials, even if critical statements concerning the present time are thereby intended. The GDR has a considerable number of capable authors with varying style, but an important field is largely untilled, so that political needs of the viewers are satisfied inadequately or only through imported plays, it said. Socialist art of course also has a social-critical function, and not only with regard to the "class enemy." It must also critically evaluate phenomena of its own society and thereby contribute to the solution of contradictions and conflicts. But anyone who limits himself exclusively to substantiating what is worthy of criticism and imperfect and remains on the basis of an "abstract humanism," anyone who views the relations between the individual and society too one-sidedly from subjective motivations, remains "below the level of the possible and the socially necessary." "Skepticism" and criticism which remain aloof from the historical process could hardly provoke social activation of the viewer.

Status, Needs of GDR Dramatic Literature

East Berlin THEATER DER ZEIT in German Vol 33 No 8, Aug 78 signed to press
30 Jun 78 pp 9-11

/Slightly supplemented transcript of report by Hans-Rainer John, chief editor of THEATER DER ZEIT: "Interdependence of Theater and Author--a Contribution of the Leipzig Workshop Days Concluding Colloquium"

/Text/ 1. During the first Workshop Conference of the Theater plays by Baierl, Hacks, Hammel, Heiner Mueller, Schuetz, Strahl, Venus, Wendt and

Wander were performed. The authors Bez, Berg, Groeschke, Gross, Kerndl, Saeger, Stolper and Trolle read from new plays. The interest of the public was great. Despite varying evaluations of individual items, on the whole the conference intensified the impression that we are richer in dramatists than might be suspected from the repertoires of our theaters, in which the GDR play is still unusual and the exception. Furthermore, the Leipzig survey was in no way complete: Braun, Gratzik, Hein, Heiduczek, Armin Mueller, Preuss, Weicker and others were not represented this time.

Differences from the other socialist countries, where national dramas dominate the stage, can hardly be detected from the preconditions. One must also reflect that the top achievements of Soviet drama well known in this country derive from a great range, in which the contemporary theme is represented in the repertory there. A range which includes experiments and incomplete works, works of temporary significance and dramatization of epics, even on stages in the capital. It requires great efforts, initiative, and spiritual investment of the Soviet Theater to ensure this breadth. If we on the other hand persist in being participating consumers of the best productions of the fraternal countries and at the same time make no similar input into the development of our own drama, we will fail to make our contribution to a theatrical literature of the socialist countries.

2. I do not however believe that we face only the problem of distinguishing good plays from the not so good plays of our authors. For example it is certainly not a mistaken impression that our dramatists at present too one-sidedly prefer historical materials, even if they thereby intend commentary on the present: "Die Fische" [The Fishes] (Hacks), "Das Naturkind" [The Child of Nature] (Stolper), "Die Verschworenen" [The Conspirators] (Sakowski), "Leben Grundlings" [Life of Grundling] (Heiner Mueller), "Humboldt und Bolivar" (Hammel), "Heloise und Abelard" (Schuetz), "Der Grosse Frieden" [The Great Peace] (Braun) might support this thesis, despite extremely varied sets of problems. It seems that even the younger generation is seized with this tendency: Hein presented a Cromwell play, Venus dealt with Buechner and Berg wandered "In the Taurerland". Of course the treatment of present-day questions in the framework of the historical, the parable, the fairytale, and the saga, remains the legitimate right of all authors. But does not our theater also need drama which approaches the problem directly? Plays which attack quite directly the socially relevant problems of our day and take into account the awareness that the formation of the working class is the heart of artistic progress?

I believe that we possess a considerable number of capable authors of varying styles, but an important field is being left largely untilled, so that the political requirements of the viewers are being satisfied incompletely or only incidentally through imported plays. Would it not be a most important task to stimulate, to smooth the way, and to encourage authors, so that our social reality becomes to an increasing degree a subject of artistic treatment in its immutability and specificity?

3. We would do better perhaps to proceed from the premise that drama lives on conflicts, and they may be hard and incisive in socialist reality as well. Whoever regards differences of opinion in substantive issues, mistakes, disagreements and duels of words as conflicts will scarcely reach the viewers. The writer Rudolf Floss, who does not work as a dramatist, recently attributed the circumstance that our literature has lost ground in mastering the central theme to the fact that, among other things, the enemies have disappeared from among our own ranks. "Merciless struggles no longer occur. They have been replaced by unpleasantness, by the jostling between the good, the not so good, and the somewhat wrong. We excuse each other too much, since we are all working for the same cause." He pointed to the fact that, for example, even today some live dangerously who wish to push through some great innovation which has not yet existed and which cannot be assured through resolutions. "He can hardly hope for caresses. That is not regrettable, it is normal. Even among us no one will become great without struggle."

Such struggles as the shaping of the normal I include among the normal tasks of socialist literature. The acuteness of the problem demands sharpened forms, situations, and conflicts. Gorkiy formulated it as follows: "Art sets itself the goal of exaggerating, both the good, so that it will become better, and the evil, which is hostile to man and deforms him, so that it arouses revulsion." and grey, insignificant works are precisely those which cannot bring particular problems to a head. That applies especially to the drama.

Have we failed to encourage authors in this sense? Oriented toward an "average" trueness to life, without sufficiently considering the reality and possible effects of art? In this connection a remark of Goethe occurs to me: "The fictions which art requires are viewed as bad by all those who want to have truth natural and thereby snatch art out of its sphere." Perhaps we theater people should also throw overboard some obsolete ideas? The realistic way in which "feedback" has been accomplished in several places here, a way which eliminates "aggravation" and is concerned with "good balance" could be close to it. I favor tackling complicated problems of our life as well, "portraying the raw truth of life as it is" (Gorkiy): that should not present any risk--provided that it proceeds from a socialist point of view.

4. But how can this limiting condition be defined? For me it is primarily the effect that is the standard measure. Art should stimulate social activity, pleasure in the possibility of the mastery of human fate through society, Brecht demanded: the struggle of the new with the old should be not only the object of the representation, but also its result. On further reflection perhaps also Paul Rilla can be helpful: "The art of socialist realism is that which, through the medium of Marxism-Leninism, achieves that directness within the realistic form for the first time comes into its whole truth, because it does not merely create a carbon copy of reality but rather understands and teaches the understanding of it as that associated text in which the law of what is to come is already contained."

Like Brecht Rilla also assumes that the main task of socialist art is the stimulation of socialist development processes. But since there is no socialist art which can contain this basically affirmative participation in the social process, there is also no work of art which should or can be only acclamation and positive constructivity--as Reinhard Weisbach once called it. Socialist art of course has a social-critical function as well, and not only with regard to the class enemy. It must also evaluate critically manifestations of our own society and contribute thereby to the solution of contradictions and conflicts.

But from this it also follows that whoever restricts himself exclusively to establishing what is worthy of criticism and imperfect, who remains on the basis of an abstract humanism, who sees the relationships between the individual and society too one-sidedly from subjective motives and does not view from the objective correlations, remains below the level of the possible and the socially necessary. Today we are required to go from the truth to the foundation, to analyze what is worthy of criticism, to grasp the objective and subjective in their dialectic. Skepticism and criticism which stands aloof from the historical process, can effect no social activation of the viewer.

Finally Rilla says that socialist art must free our wideranging perspectives for the consciousness of the viewer. This point of view is not new, moreover. It was pursued by bourgeois emancipation literature, in that it regarded social utopias as indispensable. The raising of questions of life is thus not the only task of art, some answers are also required of it (and along with negative examples some positive examples as well).

5. Thus one sees the questions which could be raised regarding the plays and presentations at Leipzig. For me the most stimulating and exciting contributions came from Potsdam and Schwerin. Other participants also made the problems of general importance a subject of conversation, mainly as regards "Heloisa und Abaelard" and "Franziska Linkerhand."

In the case of "Linkerhand" the main question which crystallized in my mind was whether the theater version and staging essentially preserved the rich philosophical content of the novel. But it was noticeable that in the theatrical transcription the aesthetic function of the events is changed. While the novel helps you to understand them, in the theater they must speak for themselves. While in the novel Franziska is subjected to the criticism of the reader, in the theater she is left to the sympathy of the viewer. While one many intervene in the novel with one's thoughts and assessments (for example feel anger where the character is delighted), and has the freedom there to imagine another course of the plot, the viewer in the theater (at least in the surprising staging of Schwerin) is captivated, spiritually coordinated, and delivered to the fate presented. It seems to me that the reason is that the adapters and director historicize the events insufficiently (according to Brecht: to consider historically: "What is, was not always, and will not always be") and that they place themselves too unreservedly

behind Franziska, through whose eyes they view and evaluate the events and thereby fail to do full justice to the objective conflict situation. For Linkerhand's claim on life and happiness are only sketched in a general way, and the constructive program and the goal-oriented struggle remain unclear. (In addition all the antagonists are too weakly constructed.) Thus unintentionally there prevails the impression of a certain exaltation of the form, in which complaints and despair, fears and daydreams press into the foreground more strongly than is necessary for the clarification of the objective correlations of individual with society: social causality is not decisive enough.

"Heloise and Abelard" offered the opportunity to discuss possibilities and limits, chances and dangers in the use of historical materials. Productive points of reference between the past and present are found obviously only by the sovereign application of the dialectical-historical method. A lump generalization of conflict situations like mind/power, individual/(Classes) society, human creativity/terroristic or bureaucratic pressures would represent historical sequences fatalistically as an eternal circle, postulate the immutability of basic situations through the centuries, and translate the contradictions of class society as inadmissible or oversimplifying into socialist power relationships. Such a manner of viewing would negate the qualitatively new problem situation which has existed since 1917 and which has been aggravated today, since the capitalist and socialist world systems oppose each other.

At least the staging of the Potsdam play I found to be not free of misunderstanding on this point: flirting in the foreground with the present (using the historical costume in the truest sense of the word as a cloak, beneath which the jeans protruded), it opened unlimited fields of association in socialist real life, and unhistorically and undialectically built bridges between the dark clerical reaction of the Middle Ages and our environment. An understanding of the epoch was hardly recognizable in it, and was hardly provoked.

To place a sign of equality between the old and the new world by postulating the unchanging character and eternal validity of the same basic situations and conflicts--would be very pleasing to the apologists of capital. And they might convince us that only the nonconformity of the artist is the prerequisite of artistic greatness. It takes as a basis the idea of the eternally oppositional character of art, which views the artist as an aloof observer of social processes, the critical surveyor and judge of last resort. I (and many of my colleagues) do not want to follow such views and intentions. We view the artist as a committed fellow combattant and take our position on conformity with the historic goals and interests of the revolutionary proletariat.

6. The work of our dramatists is the most important basis of a living theater. The collegial and objective Leipzig conversations happily avoided imputations and discredit. They were carried on with common concern for a climate of growth for new works in which the wealth of life statements of real socialism is opened up in all aspects and in high poetic quality. In this sense a certain rapprochement of authors with the theater was achieved. The next year will show how much the bridge which has been built can bear.

POLAND

SHIELD-76 TRAINING OBJECTIVES DESCRIBED

[Editorial Report] Warsaw TRYBUNA LUDU in Polish on 20 September 1978, page 5 carries an interview with Brig Gen Jozef Uzycki, commander of the Pomeranian Military District [PMD]. When asked about the PMD's contributions to training development, he responded: "During the SHIELD-76 inter-allied exercise, the Pomeranian Military District demonstrated several problems related to combat training, including: the massive use of ground forces aircraft in support of mechanized units entering into battle; the use of helicopters to destroy enemy forces under nighttime conditions; the night-firing of anti-tank guided missiles at tanks; and a prototype electronic warfare and air defense control center."

CSO: 2600

INCREASE IN TRAFFIC ACCIDENTS PROMPTS NEW DRIVING TEST

Bucharest ROMANIA LIBERA in Romanian 14 Sep 78 p 5

[Article: "New Tests in the Examination for Obtaining a Driver's License"]

[Text] Recently there have been an increasing number of traffic accidents, with serious results, caused by newly certified drivers as a result of deficiencies in their training. The deficiencies in training are responsible for the following: the failure to take precautions when changing traffic lanes or direction, the failure to adapt the speed and traffic conditions, the failure to keep a safe distance from other vehicles, passing without assuring that the way is clear, etc.

In order to prevent highway accidents caused by this category of drivers, the traffic directorate of the General Inspectorate of the Militia has taken measures so that emphasis will be placed, in the driver's license examination, on driving on the road, under conditions of heavy traffic, in order to allow a better evaluation of the knowledge and aptitudes of the persons examined.

The road test for drivers of vehicles in categories B and C or road tractor vehicles will consist of two tests:

- the execution of skill exercises on a training area;
- the driving of the vehicles under conditions of heavy traffic.

The test of the drivers' skills will include the following exercises: continuous driving past 5 landmarks, driving into a narrow garage space, at an angle, turning the vehicle around in 3 turns in a limited space, and executing lateral parking. The time allowed for the execution of these exercises is unlimited. Persons who have failed the exercises cannot repeat them more than 3 times.

The highway driving test will be taken only by those who have passed the skills test. During this test, stress will be put on the way in which the candidate knows and observes traffic regulations, how he avoids situations which could cause accidents and the confidence with which he executes all the maneuvers necessitated by the different circumstances produced by the flow of traffic.

Only those persons who master the skill of auto driving and who know and apply traffic regulations and the norms of driving so as to prevent accidents will be certified for licenses.

CSO: 2700

END